The Churchman.

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PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, AUGUST 5, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"Daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—*Acts*, v. 42.

"Moses hath in every city them that *preach* him, being *read* in the synagogues."—*Acts*, xv, 21.

"And they, continuing daily with one another in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—*Acts*, ii. 46.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M
ALL SAINTS' CHURCH	" 6 "
ST. CLEMENT'S CHURCH	" 8 "
CALVARY CHURCH	" 8 " and 6 "
CHURCH OF THE ANNUNCIATION	" 8 " and 6 "
CHURCH OF THE CRUCIFIXION	" 8 "
CHURCH OF THE HOLY COMMUNION	" 6 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 9 A. M.	
ST. LUKE'S CHURCH	" 7 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 6 P. M.

Calendar for August.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

SEPTEMBER.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.

Clergy of the Protestant Episcopal Church,

IN THE CITY OF NEW-YORK AND VICINITY.

The following list is as accurate as information received at the office will allow. We shall be glad to receive notice of any alterations necessary to made in it, from time to time.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th-st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick-st.
Berry, Rev. Samuel V., 4 York-st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th-st, near Lexington Avenue.
Carter, Rev. Timothy J., 24th-st, near 4th Avenue.
Clapp, Rev. Caleb, 6th-st, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston-st.
Cox, Rev. Richard, 142 Mercer st.
Crummell, Rev. Alexander, 271 Mott-st.
DeKoven, Ren. Henry, 69 Irving Place.
Douglass, Rev. Stephen, Bloomingdale Road, 86th-st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity-st.
Embury, Rev. Edmund, 142 Mercer-st.
Evans, Rev. Benjamin, 172 Broome-st.
Fitch, Rev. Augustus, 15 Stuyvesant-st.
Forbes, D.D., Rev. John M., 477 Hudson-st.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth-st.
Halsey, Rev. Charles H., 2 Park Place.
Harison, Rev. William H., 159 Barrow-st.
Hart, Rev. A. Bloomer, 5 Mercer-st.
Harwood, Rev. Edwin, 5th Avenue and 179th-st.
Henry, D.D., Rev. Caleb S., 146 Macdougal-st.
Higbee, D.D., Rev. Edward Y., 159 Chamber st.
Houghton, Rev. George H., 25th-st, 1st house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d-st.
Hoyt, Rev. Ralph, 117 Madison-st.
Huddart, Rev. R. Townsend, 22 East 14th-st.
Huntington, Rev. Enoch, 639 Broadway.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, corner 31st-st and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity-st.
Little, Rev. Charles S., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge-st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D.D., Rev. William A., 110 West 20th-st.
Mines, Rev. Flavel S., 30 Varick-st.
Moore, Rev. J. D., corner 25th-st and 1st Avenue.
Nichols, Rev. Edwin A., 528 Hudson-st.
Ogilby, D.D., Rev. J. D., Theo. Sem., Chelsea Sq., 20th-st.
Pardee, Rev. Isaac, 11 University Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey-st.
Peck, Rev. Isaac.
Peters, Rev. Thomas McC., 6m-store, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth-st.
Price, D.D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West 13th-st.
Shimeall, Rev. Richard C., 12 10th-st.
Smith, D.D., Rev. Hugh, 206 West 20th-st.
Southard, Rev. Samuel L., 23d-st, near 4th Avenue.
Sweetzer, Rev. Henry W., 117 Madison-st.
Taylor, D.D., Rev. Thomas House, next to Grace Church.
Turner, D.D., Rev. S. H., Theo. Sem., Chelsea Sq., 20th-st.
Tyng, D.D., Rev. Stephen H., 56 East 16th-st.
Verren, Rev. Antoine, 99 Franklin-st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert-st.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber-st.
Whitehouse, D.D., Rev. Henry J., 120 11th-st.
Williamson, Rev. Charles H., 68 Duane-st.
Wilson, D.D., LL.D., Rev. Bird, Theo'l Sem'y, Chelsea Sq.

BROOKLYN.

Bourne, Rev. Rowland H.
Cutler, D.D., Rev. Benjamin C., 1 Sands-street.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Fish, Rev. John F., Willow-st, near Pine-Apple-st.
Gardiner, Rev. Charles H., 30 Johnson-st.
Guion, Rev. Thomas T., Clason Av., near Myrtle Av.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson-st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Magee, Rev. Edward, 15 Johnson-st.
Noble, Rev. Birdsey G., 30 Clinton-st.
Staunton, Rev. William, Warren-st, near Clinton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, D.D., Rev. Francis, Court-street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th-st., corner of South 2d-st.
Haskins, Rev. Samuel M. [illegible] Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand-street.
Barry, D.D., Rev. Edmund D., Essex-st.

VAN VOORST, N. J.

Patterson, Rev. Albert C., Wayne-street.

Poetry.

For the Churchman.

THE CLAIM OF THE WRONGED.

THIS drawing is from the life. In almost every state of society, except the true patriarchal or entirely Christian, there is, and will be, at least one class who can scarcely keep their foothold on the earth. Not only physically but morally domineered over by those who are better off, their only appeal is quiet resignation, or an outbreak of desperate madness.

The allusion, in the fourth stanza, to the startling emptiness of the hovel from which one of those poor people, who are just suffered to live in this world, has gone to another, will be recognized, in all its force, by any one who has, even once in his life, looked in upon such a sight. I have seen, on untwisting the cord from the nail and pushing open the crazy door, literally, almost no relics but the handful of ashes between two stones, and the little heap of dust laid out upon a bench, before being restored to the earth from which it was taken. God help our poor brethren!

BROTHER, I am only dust:
Wherefore wilt thou be unjust?
Wherefore shake my humble trust
In my God, my brother?
There is yet but little day
That together we shall stay;
Wherefore jostle me away?
Love we one another.

I have but this little spot;
To my poor need grudge it not.
It is all that I have got,
Of this hard world's giving.
Is there not a room for me,
Among all God made to be,
Where to gather manfully,
Yet in toil, my living?

God has given light and air;
Snatch not thou my little share!
Lo, it cometh everywhere—
We may share together.
God himself has set me here:
See, with many a bitter tear,
I have struggled many a year,
Of rough and wintry weather.

Let me work—I ask no more—
Till my stint is labored o'er.
I can never lay up store—
None this world will send me.
When I go, if men look there,
They shall find my place all bare;
Naught beside the light and air
God was good to lend me.

Brother, look at me again;
Toil has given me many a stain—
Toil has swollen every vein—
Yet I am thy brother.
I am man as well as thou,
And our Lord has cross'd my brow,
Calling me God's child, and how
Wilt thou call me other!

Let me stay until He call:
Let me stay till evening fall,
If so long I shall be thrall,
My hard labor plying.
When thou comest to take share
In my cold bed, thou wilt there
Grant my claim, and little care
Near the poor man lying.

Newark. R. T. S. L.

Communications.

For the Churchman.

"I confirmed twelve persons, *thus adding to the Church* many interesting *members*."

Thus speaks the Bishop of Georgia in his address to his last Convention. Had he, on the same occasion, baptized a child, the Church would have required him to say, in reference to *the Sacrament then administered*, "We *receive* this child *into the congregation of Christ's flock*." If he had catechised the children, and they had been taught to "hear the Church," they would have said, "*In Baptism* I was *made a member of Christ*."

It is this unwillingness on the part of sundry Bishops, Clergy, and Laity, to conform to the Church's definitions of evangelical doctrine, that occasions much of her troubles and perplexities, and operates as a perpetual hindrance to the restoration of godly union and concord.

A. H.

For the Churchman.

Mr. Editor,—The ysar 1847 was signalized by, I believe, the first organization ever made in our Church of an opposition party designed to be drawn from every part of the country. Your readers will at once perceive that I have reference to the "Protestant Episcopal Society for the Promotion of Evangelical Knowledge." It has been established in avowed opposition to "The General Protestant Episcopal Sunday School Union." When it has been objected to the former that it is a voluntary and an irresponsible Society, and not strictly a Society of the Church, it has been replied that this is also the case with the latter. The reason assigned for this is, that the "Union" was not established by, and is not accountable to, the General Convention. This is undoubtedly true; and yet I apprehend that an ingenuous mind, as well acquainted with facts as one who writes or speaks on a subject ought to be, will see that the two Institutions are by no means on an equality in matters fairly within the scope of the meaning of the terms *voluntary—irresponsible—Church Society*.

The General Protestant Episcopal Sunday School Union was organized in November, 1826, during the session of the General Convention, at "a meeting of the members of the General Convention, and others, friendly to the objects and designs of Sunday Schools."* The great principles embraced in its original Constitution mark that instrument as it stands at the present day. The Union consists of all the Bishops of our Church, the Presiding Bishop as President, and the other Bishops as Vice Presidents, *ex officio*; and of the Clergy and Superintendents of the Sunday Schools of the same. In other words: A voice in the management and concerns of this Institution, is possessed by every one of our Bishops, by every Clergyman of the Church in the United States who has a Sunday School, and by the Superintendent, whether clerical or lay, of every such school. The Board of Managers consists of all the Bishops; the Treasurer and Secretary; sixty Clergymen and Laymen to be chosen at each triennial meeting, which is held during the session of the General Convention; and the Clergy of the place where the Board of Managers meet, who may have Sunday Schools and Parishes. The Executive Committee consists of all the Bishops, and twelve other members of the Board. In both the Board of Managers and the Executive Committee, on the requisition of any one member, all votes are to be taken by orders—the Episcopal, clerical, and lay orders voting separately, and the concurrence of the three being essential to the validity of any act: except that in a certain emergency, the Executive Committee is competent to transact ordinary and necessary business without a Bishop, provided a majority of the whole number of elected members is present and consenting. At all meetings of the Board of Managers, the presence of a Bishop is essential; and also at all meetings of the Executive Committee, except in the emergency, and for the purpose, above referred to.

It must now be obvious that the "General Protestant Episcopal Sunday School Union," is, in the strictest sense, a *Church Society*. It can be composed of none but Churchmen—of our Bishops, and of the Clergy and Superintendents of the Sunday Schools of the Church. It is a Society of *our whole Church*—all the Bishops belonging to it, and the Clergy and Superintendents of all the Church Sunday Schools in our country; and wherever the Board of Managers meets, all such clergy belonging to that place are members thereof. It recognizes the Episcopate of the country as at its head. It incorporates with all its operations the great principle of our American Ecclesiastical organization—the distinct rights of each order, Bishops, Clergy, and Laity, and the necessity of their concurrence to valid action. It had, in its organization, the co-operation of Bishops, Clergy, and Laity from all parts of the country, gathered by a notice extended alike to all. It was adopted by the whole Church; and its affairs have, for nearly a quarter of a century, been transacted as those of a Society belonging to the whole Church.† The mere circumstance of its not having been organized by the General Convention, and made responsible thereto, cannot, with any correctly thinking man, deprive it of the character of being an Institution of the Church in the United States. The history of its origin and progress shows it to have emanated directly from, and to have been adopted as belonging to, the primary body—the Catholic Church in the United States—to which the General Convention itself owes its being, and for which, and under whose authority, it holds its trusts.

Now what is the case with regard to "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge?"

It was organized during the General Convention of 1847, by Bishops, Clergy, and Laity, selected from among their brethren on strict party grounds. The only *ex officio* or necessary connection which either Bishops or Clergy have with it,‡ is found in the provision that such Bishops as signify their approval of the objects of the Society (of which more anon) shall be Vice Presidents of the same, and members of the Board of Directors. There is no constitutional provision respecting the number of the Board of Directors, or the persons of whom it is to be formed, except the above one touching Episcopal Vice Presidents. The Board, with this exception, may be altogether lay, or altogether clerical: the laity, if in sufficient number, may act in entire independence of the Bishops and Clergy, and the Clergy, of the Bishops and Laity. Although Bishops may, if they please, be among the Vice Presidents, yet the President may be a Priest, Deacon, or Layman. The only qualifications for membership, except in the case of Bishops who may choose to accept the boon of being among the Vice Presidents, is the approval of the objects of the Society, and giving money. If all the Bishops and Clergy belonging to the Society should retire from it—except the four clergy, who must be on the Executive Committee—the remaining members—laity—would still be "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge," with all its privileges and functions.

He must have little true "evangelical knowledge" who will call such an Institution a *Church Society*.

I promised to revert to the point of "*approval of the objects of the Society*," as a condition of Episcopal Vice Presidency, and of membership. The having of certain *more formally avowed* objects, and others as a *real* motive, is an expedient which has been far from unknown among religionists both Papal and Protestant, and among those who would gain an end without much troublesome solicitude respecting means. The object of the Society, as named in the Constitution, is, "to maintain and set forth the principles and doctrines of the Gospel embodied in the Articles, Liturgy, and Homilies of the Protestant Episcopal Church, by the publication of Tracts, Sunday School and other books." The friends of the Society will probably not gravely pretend that the approval of the object of the Society, thus avowed, is all that they mean as a qualification of membership. They know otherwise. They know that there is something behind this which they really have in view. If themselves have any decent degree of the evangelical character which they profess or desire to promote among others, they know that there are eminently wise and good men, faithful Christians and faithful Churchmen, fathers and brethren in the Gospel, who are earnestly devoted to this very object, but severance from whom is a very fundamental design of this Society. Opposition to our Sunday School Union, is its primary object. Dissatisfaction with the Standards of the Church, as sufficient for *their* purposes, is a principle and feeling that has had, and has, and will probably continue to have, much to do with this fraternity. Let any one read that leading paper of the Society's party, the Episcopal Recorder, for some months previous to the last General Convention, and while it was foreshowing the establishment of this Society, setting forth the reasons for desiring it, and endeavoring to prepare the way for it: he will see what sort of view prevailed touching the Standards of the Chnrch. Accordingly one of the first acts of the Society, was an "Address," proposing certain views of doctrine, as tests of Bishops, Clergy, and Laity being of the right stamp, and fit for *their* fellowship, over and above the tests which the Church prescribes for *its* members. In the Episcopal Recorder of January 29th, 1848, "edited by an Association of Clergymen," the most if not all of whom, it may well be taken for granted, were, at the time, actively engaged as members and officers of the Society, the leading editorial is devoted to that Institution, its principles, objects, &c. &c. Thus engaged, these gentlemen express themselves as follows:—"We do not hesitate to say of the High Puseyite"—that is, a member of the class denominated in the preceding line "the High Church party"—"that he has passed beyond the limits which a Church that would be true to her Master should *tolerate*; and that it is the misfortune or the sin of the Church that she cannot or does not *subject to discipline* those who are thus *in* her but not *of* her." A little after this, which is sufficiently harmless and amusing, and in further indulgence and illustration of this spirit of evangelical meekness, peace, and love, they proceed to say, "For a generation, the Churchmanship of *the school of Bishop Hobart* had almost universal sway."*

The real object of this Society undoubtedly is *a low Church organization*—a systematic opposition to the principles generally prevalent in this Diocese, and indeed in our Church at large. No one acquainted with the style and matter of the articles in the Recorder preparatory to its establishment, some of the strongest of them written it is believed by individuals who have been called into its counsels, can think, for a moment, that its present proposed field of operation is the whole which it is designed to cover. The dreaded "sway of Hobart-Churchmanship"—in other words, of the sound and Catholic Churchmanship of the Gospel—lies deeper, and is perpetually striking deeper, than can be hoped to be reached by merely this line of action. The party which has thus organized itself, has made no secret of its fears, in this connection, respecting the General Seminary and the Board of Missions. Its paper, the Recorder, has called, in no very feeble accents, for extending the revolutionizing process to them too, or if this cannot be done, superseding them by corresponding "evangelical" establishments. There is in this new Society, so little check on even the most important action, and such as involves the most serious consequences, and such a restlessness in the party to which it belongs, under any thing like conservatism, and there have been, in leading members of that party, such indications of radical principles, spirit, and desire, that the most essential changes in the Society, and additions or variations in its objects, may be, at any time, reasonably expected.

We are not without proof of the bearing of a spirit characterized by any thing but evangelical decency and order, on the establishment and operations of this Society. I presume that chief among the preliminaries to it, may be ranked Bishop Meade's attack upon the Sunday School Union. He was one of the Vice Presidents of that Society, and had been ever since his consecration. As such he had a seat and voice at all meetings of the Board of Managers and of the Executive Committee. If he thought the operations of the Society objectionable, the spirit of Christian peaceableness and order would of course have led him to avail himself of this his connection with it, to seek to secure, by the proper exercise of his official prerogative, at meetings of the Board or Committee, such improvement and correction as he desired.† Instead of this, however, he preferred making a public attack on the Union in a pamphlet; of which I will only say that the answer to it by a Presbyter, then of New Jersey, set an example of knowledge and able treatment of the subject, of sound Christian principles, of honesty and fair dealing, and of evangelical spirit and temper, from which his superior might learn a very useful lesson; and which gained for him such approbation of Bishops, Clergy, and Laity, as must be highly gratifying to every one who values the esteem of the wise and good. This desire to draw down public odium on his Church, and to plunge at once into controversy before the world, was, to say the least, an unfortunate exhibition in one set to be an eminent example of evangelical order, meekness, and peace-loving. It was a bad beginning of the agitation whence has sprung this "*Evangelical* Society."

A mind well imbued with scriptural and primitive principles of ecclesiastical order, sees a movement hostile to them in the very first step taken for the organization of this Society. It may be well regarded as an essential consequence of our national ecclesiastical compact, that for all purposes of the General Convention and Institutions connected with it, and of Societies fairly appertaining to the Church at large, each diocese is held to be subject to selection for the holding of meetings duly convened. For Bishops, however, or Clergy, or Laity, to assemble for religious purposes not of this character, in a diocese not their own, without the consent of its ecclesiastical authority, is a sheer breach not only of Christian courtesy, but of church order; especially, if the object be one of hostility to an existing Institution of the Church; and still more especially, when that Institution is known to be approved by the diocese concerned. Such breach of good manners, and of Christian decency and order, was committed in the inception of this so-called evangelical society. An ill omen of the principles and spirit that are to govern it!*

An omen, too, which has not been found false. None will question that the Diocese of Ohio is full fraught with the genuine principles and spirit of the Society, and may be looked to for fair samples of their working. We read in the Episcopal Recorder of July 22d, of the formation of "The Cincinnati Society for the Promotion of Evangelical Knowledge, auxiliary to the General Protestant Episcopal Society for the same object." At its first meeting, "it was unanimously resolved that the officers and directors of this Society be requested to prepare and publish an address to the members of our Church throughout the United States, on the propriety, necessity, and advantages of forming associations auxiliary to the Protestant Episcopal Society for the Promotion of Evangelical Knowledge." The committee appointed to prepare and send forth such address, was Bishop McIlvaine, Dr. Drake, and Dr. Richards. Of the two last gentlemen I know nothing, but doubt not that they are respectable men, with a proper share of the modesty which is essential to true gentlemen, and perfectly honest and sincere in their profesion of Christian piety. I take for granted, therefore, that they, as laymen, would hardly trust themselves to give spiritual counsel to the churches which are in the United States. They have suffered their names to be added to their Bishop's, that the latter may overtly appear in this thing as the Chairman of a committee, and not strictly in his Episcopal character. In honest reality, however, this missive encyclical is to emanate from the Bishop of Ohio, and to be by him sent forth as the bearer of his "admonitions and judgments" throughout the length and breadth of the land. The Bishops of Mississippi and Western New York have counselled their flocks against the patronage of this party Society: the Bishop of New Hampshire has virtually done the same thing, by recommending to his people the publications of the old Church Society: he of Ohio is to go into their dioceses, and endeavor to persuade their clergy and people of "the propriety, necessity, and advantages of" acting contrary to the pastoral advice which they have received. A fine exhibition this of the true spirit and natural working of an "*evangelical*" (!!) Society, and one profsssing to check the growth of *Popery!!*

The shallow pretence has been set up that this Society is not more of a voluntary and irresponsible one than the "Union."

In a strict sense every Society is a voluntary one of which men are not under an obligation to become members. In another sense, however, a Society may be called more or less voluntary, as the individual wills and notions of its members are more or less under restraint. In the new Society, every member is there simply as an individual who has chosen to express his approbation of the objects of the Society, and pay his money to it. He represents no class or order. He is not there as Bishop, or Clergyman, or Layman. If there are enough individuals present of either class, they can do what they list in despite of the others. Here, of course, is a fine field for whatever effort mistaken zeal, or boldness, or cunning, or artifice, may choose to put forth in behalf of individual will and whim. In the Church Society, each Bishop, Clergyman, and Layman, represents his order, and has naturally superadded to the promptings of private will, the graver consideration of his particular obligations to that order, and the duties which devolve upon him as belonging to it. Each order too—inasmuch as the three must unite—is necessarily more or less drawn into consideration and respect for the rights and feelings of the others; and each, from policy, if not from worthier motives, is led to seek so to do the right as therein most effectually to promote, not merely individual wish and will, but the results of that more enlarged and wiser judgment which the proper studies and experience of each order render it most competent to contribute in its own behalf. Every reflecting mind, at all acquainted with the actual working of bodies or associations of men, must appreciate the value—often the very great and essential value—of such checks and restraints upon individual will, and such wholesome guidance of it into paths most conducive to truth and the right, to unity and charity, and to the best interests and real welfare of the whole.

It would be difficult to conceive of any way in which *responsibility* to the whole Church could be more direct and complete than in our Sunday School Union. It consists of all the Bishops, of all the Clergy who have Sunday Schools, and of all the Superintendents of those Schools. Its Board of Managers consists of all the Bishops, of the Treasurer and Secretary, of sixty clergymen and laymen chosen by the members;† and of the Clergy of the place where the Board meets, who have Sunday Schools. The least reflection must satisfy every one, that there may thus be gathered, at all meetings of the Society and Board, at short notice, and with ease, Bishops, Clergy, and Laity, representing every variety of feelings, views, and interests, which we can possibly suppose to exist in the Church. The responsibility of the Union to itself, therefore, is complete responsibility to the Church. No sensible man will require to have his mind directed to the wide distinction in this matter between the Union and the new party-society.

Thus far our observation has been confined to the outward organization and features of the Society, and to the principles involved in them; which show it to be little creditable to the Church, and promising any thing but benefit to its cause. Much graver matter for reflection, however, is presented by the theological doctrines and views which it is intended to promote. A fair sample of these is probably presented in those which have been put forth, at different times, by the President of the Society, and by the *Western Prelate* who, as Pontifex Maximus, is about sending his epistle in its behalf throughout our country; and also by the Episcopal Recorder, which declared, (January 22, 1848,) "that the principles of this Society are those to the maintenance of which the columns of the Recorder have been constantly and consistently devoted." It is mournful that such teachings should emanate from men who have laid themselves under the most solemn obligations "always so to minister the doctrine of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God." We have no cause, however, to fear for that doctrine. The grateful observation of its friends, and the frequently disclosed fears and vexations of those not well affected towards it, point to its quiet working, more and more, into the enlightened assent and pious adoption of the Church, into the affections and deportment of her members, and into the measure and method of her holy ministrations, and her benevolent exertions. Her good Lord has not suffered her to be a loser by the hindrances which have been thrown in her way, and in the way of His cause in her, by more consistent Puritans, Calvinists, Rationalists, and other Dissenters. And He who has been her "Shield from foes abroad," will not fail to be, "at home," her "Safeguard and" her "Tower." The strong faith, the fervent prayers, and the true evangelical devotion of her members, will be blessed by Him with gracious evidence of this.

N. M.

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* Church Register for November 25, 1826, as quoted in the Christian Journal, December, 1826.

† If I mistake not, a number of Dioceses have, by their Conventions, established auxiliaries to the Union, as to a Society of the whole Church.

‡ I have before me the Constitution as printed in the Episcopal Recorder of December 11th, 1847.

* Hence it appears—as, from the first, was evident to sensible men—that this "Evangelical Society" is indeed *an anti-Hobart League*. This places in rather a jesuitical dilemma certain persons who have been not a little conspicuous for very complacent avowal of being "*Bishop Hobart Churchmen*," and have yet attached themselves to this league. The Protestant Churchman may have some difficulty in reconciling this its double-facedness with whatever it may have left of honesty and decency. The uprooting of the "sway" of what they call "the school of Bishop Hobart," will be, I apprehend, a more difficult work than can be accomplished by the "Evangelical Society," or the Protestant Churchman, or the Recorder, backed though the last is by the agency of the "Old Church Book Store, Established in 1787."

† Bishop Meade was often both in Philadelphia and and New York, when meetings were he'd there; and it has been stated to me as a fact, that during the session of the General Convention of 1844, in Philadelphia, in consequence of its being known that objection was made to certain publications of the Union, a time was selected for a meeting of the Board of Managers when it was ascertained that there would be no other meeting to interfere—pains having been expressly taken to secure this state of things—and a particular written notice was served on every Bishop and every other member of the Board then known to be in that city. Neither Bishop Meade, nor any other of the objectors, attended.

* A similar circumstance occurred a few years ago. Bishop Meade has stated publicly that a meeting of Bishops of other dioceses was held in this city, and passed a censure upon one of the publications of the Tract Society of this Diocese. Who, except that gentleman, was of the meeting I know not. The transaction, however, was obviously a very disorderly and unchristian one. Should Bishops of other dioceses meet in Alexandria, and take into their consideration the state and doings of the Seminary there, and pronounce censure upon it, is it likely that the Bishop of Virginia would be very meek and loving in his reception and treatment of the favor?

† The present Board is chosen from twenty-nine different States.

For the Churchman.

EPISCOPALIANS AND CHURCHMEN.

NO III.

I suppose, Mr. Editor, that I have now sufficiently proved that the Church being designed to be the teacher of men in the way of serving God and gaining His favor, is the first thing for the inquirer to seek—and that this is to be done not by comparing the various denominations with *our interpretation* of the Bible, but by a process of historic identification whereby we learn what body of men is to be regarded as the Church, before anything is necessarily known of its character and devotions. We are then to learn what it professes to teach—to receive that as *the truth* unless it is too plainly contrary to God's Holy Word written, to admit of reconciliation therewith, and submit ourselves to be instructed and guided by the Church.

I now come to another, and the last question that I shall raise in this series of articles, and that is in regard to the spiritual influence exerted by the two different methods of which we have been speaking.

Let us state them again, that we may have our subject more directly before the mind. The one method asks the man's assent. It appeals to his *self-hood*, and asks him to approve of and join the Church, because, and in consequence of its having persuaded his *self* to do so. The other method in Christ's name demands his submission. It appeals to his understanding and convinces him that he ought to renounce *self* that he may follow Christ.

I am aware that this statement may be objected to as unfair, or untrue. But yet, I am sure that it will be found to be essentially correct on the result of an analysis.

Suppose Mr. Richardson's method to be perfectly successful, and what does it accomplish? It proves that one ought to be a Protestant Episcopalian—that he ought to join the Protestant Episcopal Church. Now, is there implied—I do not say in the act itself—but is there implied *in the conclusion of that argument*, any authority in that Church such as is described in the xxth article, or the necessity of yielding up the exercise of private judgment to any extent? of foregoing our tastes, preferences, and opinions for the sake of unity and peace? any superiority of the Church over the individual, rather than of the individual over the Church? Not that I can see: for there can be nothing in the conclusion of an argument that is not included or implied in the premises. And surely nothing of the kind is implied in the premises as to the mode of that argument. It appeals to man's self-hood—it seeks to gain his assent and good-will to certain facts or doctrines, and thus his adoption of that society which is based on those facts or doctrines. In more common, but more deceptive language it appeals to man's judgment and to his conscience, for the purpose of joining his approbation and support to what it proposes as true.

Well: but is n't that right? Look closely and you will see that it leaves the will unsubdued, the self not renounced. Every person of common intelligence can see the difference between yielding *our support and patronage* to what we have been convinced and persuaded is good and right, and yielding *ourselves* to what we have been convinced was appointed of God, to guide and govern us. The one flatters, cherishes, and increases man's self-will—the other subdues and crucifies it. The one makes him proud, self-willed, opinionated, pertinacious, and when occasion presents, contentious and even rebellious—the other makes him meek, self-renouncing, submissive to wrong, for conscience sake towards God. The one makes man a Sectarian—the other makes him a Churchman.

The Church like its Founder comes to us claiming to be from God and to have a divine mission to perform. It is the province of private judgment and human reason to ascertain and decide whether this claim be well founded or not. If we have ever settled the point that Jesus is the *Christ*, then the function of private judgment is at an end, and submission to his authority is the next mental function or phenomenon that is to be exhibited. We have no right to extend the same scrutiny to each of His Doctrines and commands that we have exercised upon his claim to be the Messiah. So in regard to the Church. The question whether this or that religious association is the Church of God, or a valid branch of it for the particular place where I live, is one to be settled by the private judgment; exercising itself upon the historic facts of the origin and succession of the association itself or the communion to which it belongs.* But when this point has been decided in the affirmative, that association becomes for me the Representative of Christ, His Body, and has authority over me—my affections, my will, and my judgment, as well as over my words and actions. Its regulations, teaching, and discipline, are not to be subjected, point by point, to the same scrutiny of the private judgment as the claim which it set up to be a valid branch of the Church of Christ. For although it has not so great authority over me as its Infallible author, yet, beyond question, it has some authority, and that the same in kind as its Lord and mine.

Now this authority limits the private judgment which was exercised in the investigation of its claims and requires the exercise of trust, civility, meekness, self-renunciation, and submission—traits of character not required in the exercise of that private judgment which exercises the claims of the Church, and which in the mere Episcopalian would proceed to examine in the same spirit, each point of its Doctrines, Discipline and Worship.

Here it must be perfectly evident that the two different methods of finding the Church and the Truth of which we have been speaking, tend to produce spiritual results in the individual of directly opposite character. And this I apprehend accounts for the fact always observed and so often remarked upon, that the piety of a Churchman is very different from that of any other person, or in other words, that the Church produces a different species of spiritual excellence from that of any of the sectarian systems. And so far as this whole subject is concerned, Episcopacy is but sectarianism. That is, sectarianism is heresy (αἵρεσις) *a choosing* or *choice*; Episcopalians and are so merely because they *prefer* Episcopacy. I speak not now of the grounds of that preference. They may be the very best in the world—they are Episcopalians because they *prefer* or *choose* Episcopacy, and not because they have submitted themselves on good warranty, to an institution which brings along Episcopacy as one of its concomitants—*perhaps* as a mere incidental fact, by no means essential to its valid existence.

I might here say—that in the exercise of the right and duty of private judgment upon the historic facts relating to the identity of the Church, one is far less likely to be misled or deceived than in exercising it upon the peculiarities of the Church. The facts themselves are fewer in number, of far greater notoriety—more unmistakeable—and (what is most of all) farther removed from the distorting medium and bewildering haze of one's individual preferences, prejudices and passions.

Here is no self-denial—no self-renunciation in the mere act of investigating and judging for one's self. In other matters than religion we never make the mistake of supposing that there is. We consider the arguments in favor of any proposition—the inducements to any course of action and choose the proposition or course of action as our own. It is true that a judgment of the understanding—pronouncing the proposition to be true—or a conviction of the conscience—pronouncing the course of action to be right—intervenes between its presentation to the thought, and the choice or volition which adopts it as our own. But this judgment and this conviction are only influences that act upon the will and make us *willing* to the proposition or the action. And though we may sometimes be led in this way to things from which at first thought we were strongly averse, yet the man yields only to himself—the will to the suggestions of his own better judgment or his conscience. There is no yielding of the will to the authority—the mere authority expressed by the will and dictum of another.

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* I say "communion to which it belongs." Thus the Protestant Episcopal Church in this country belongs to the same "communion" as the Church of England, that is, it is in full communion with the Church of England; while the several Non-Episcopal sects of our country are not acknowledged by either the Protestant Episcopal Church, or the Church of England to be in communion with them. Nor are these sects received into communion by any Church that was in existence before the sixteenth century. Hence, whatever may be the date or origin of any one of these in particular, the communion to which it belongs originated in the sixteenth century and (we may add) of course therefore cannot be the communion, or any part of it, which Christ and the Apostles founded. But our Church belongs to the same communion as the Church of England, and the Church of England has existed from the days of the Apostles, and therefore by presumption—not to say here—by necessary inference, is a part of the Apostolic communion. It is not therefore the origin of the particular branch, but the origin of the communion to which it belongs—or what is nearly the same thing—the origin of the oldest Church which receives it into communion, thereby acknowledging it to be a Church of Christ, that is to control the inquirer's judgment in this respect.

No one denies or can deny *in practice*, whatever he may do *in theory*, that the Church has authority over her members. Now authority is the right to command and demand obedidience and submission without persuading the will, through a judgment of the understanding or a conviction of the conscience in regard to the particular thing commanded. Here authority and private judgment are incompatible, the one limits the other and excludes its exercise from the province, and to the extent in which itself prevails.

But the very gist of Christianity is submission to authority. This is the primal condition on which one is to receive the graces of the Holy Spirit. Except one deny himself and take up his cross daily he cannot be Christ's disciple. Why this? Merely for the annoyance or trouble it gives one? Surely not. But that by so doing he may become obedient unto the Faith. Without this, obedient he cannot be. Private judgment, private interpretations influenced and controlled by his whims, his passions, his inclinations, his prejudices—his conscience, his notions of right and wrong—will be his guide, and void Christianity itself of its jurisdiction and influence over him.

Or does the self-denial contemplated in the passage of Scripture to which I have referred, only require the renunciation and mortification of the lower and more grovelling propensities of our nature? It requires more than this. Is not he who should become a disciple, bound to give up his conscience, and his judgment as well as his affections to the authority of Christ? Has the blessed Saviour made an exception of any part of ourselves that we are not to deny when they stand in the way of His authority? Is the judgment of a Socinian who derides the Divinity of Christ any justification for his blasphemous heresy? Ought not he to deny his judgment even, that he may yield to the authority of Him who made Himself equal with God? Is the conscience of the Quaker who sets at nought the Sacraments any justification for this disregard for the express command of his Lord? Ought he not to deny even his conscience, that he may keep the commandments?

No, no; there is no part of man that is not to be denied in order that we may be obedient to Christ. Even the reason and the conscience, the faculties that are almost deified in this age of abounding private judgment, must themselves be cast down at the foot of the cross, and yielded up to the authority of Him who is both Lord and Christ.

Now precisely this same thing must be done to the Church in a limited extent—for the Church may err, though Christ could not—but yet in reality and in essence this same yielding of self—even of what we call reason and conscience—must be made to the authority of the Church as a whole, and to each of her authorities in the direct line over us—each in his appropriate sphere and measure.

The Church is that system of second causes by which Christ teaches, guides and governs His people. Hence we may say that the Church performs these functions. So in the natural world: God governs it by second causes—gravitation, electricity, heat, &c., &c. And we often speak of these things as causes of those results of which God Himself is the real and only cause, and which He produces through them as agents or second causes. By gravitation He keeps the planetary system in order and in motion. By heat He renders the earth productive of the abundance that is needed for the use of man and beast. By electricity He performs a thousand mysterious wonders essential to the harmonious and successful ongoings of nature. So in the spiritual and moral world. He regenerates the soul by Baptism; He feeds and nourishes it by the Holy Eucharist, He teaches His people by His Holy Word—read or preached. He receives to His kingdom, gives assurance of pardon, blesses and governs by His Ministry, those who seek to be the recipients of His heavenly grace. Baptism is as truly and as really a second cause by which He regenerates the soul as gravitation is a second cause by which He brings unsupported bodies to the earth. And they who submit to His Ministry and Church, in the legitimate exercise of their lawful authority, do as really and truly submit to God, and are as truly governed by Him in pursuing their successive revolutions around the sun and on their own axes.

I think now, Mr. Editor, that three points have sufficiently appeared in the course of these remarks.

1. That Christ requires of all those that will become His Disciples, such a denial of self as includes the denial of even the highest faculties of our nature—reason and conscience—since they may sometimes stand in opposition to His will and teaching—or at least be thought to teach something contrary to Him.

2. That He requires self-denial of the same faculties, and submission, the same in kind, though less in extent, to His Church as to Himself. Here the plea of conscience for not conforming and submitting to the Church, is no excuse whatever, but rather an aggravation of the guilt. Nothing but the most plain declarations of Scripture in their soundest interpretation can justify a non-conformity in any particular.

3. That this act of submission to Christ and so to His Church and its Ministers each in his proper sphere, and in the just extent of his authority, is essential to the production of the finest and most inimitable traits of the Christian character.

Whence come schisms and all the distracting schismatical tendencies of our day? Is it not from the pertinacious insisting upon private opinion against the authority and the teaching of the Church, under the plea of conscience? Privately a man may have opinions; but as a Minister of Christ and in his public capacity what right has he to have any "*opinions?*" He should have THE TRUTH as it is in Jesus, and "*as this Church hath received the same.*" But his "*opinions*" are the substitute which he puts in, when he is not informed what is "*the truth,*" his mere conjecture of what "the truth" would be if he had time and means, and energy, and inclination to ascertain what it really is. When one in speaking upon a point needs to preface his remarks by an "*I think,*" he had better shut his mouth in silence and go to his books, or at least to a Bishop, and be informed, lest he speak unadvisedly. The man that should say "*I think,* that the square of the hypothenuse of the right angled triangle is equal to the sum of the squares of the two other sides"—would be regarded as a mere quack, pretending to what he knows nothing about. If he *knows*, there is no need of saying "I think," and if he does not he had better be silent and let some one speak that does. How true is that old observation "we have *two* ears and but *one* tongue," &c.

The Minister of Christ is not ordained to preach his "opinions," his "I thinks," but to deliver his Lord's message, nothing more and nothing less. And to save him from the necessity of depending upon his own "opinions" and "I thinks" of what that message is—and thus from the awful sacrilege and unfaithfulness of substituting his own word for his Lord's, his Lord has provided and ordained the Church to be his teacher and guide in interpreting that message. And before he undertakes the work of the Ministry and to guide others, he should tarry at Jericho long enough to become familiar with the authoritative expressions of the Church's interpretations of the Scripture, in the Prayer Book, Canons, and Homilies—and with the writings of the *universally* approved Fathers, Bishops and Doctors of the Church. I say "the *universally approved,*" to guard against his making for himself such a selection as shall either give him an imperfect and one-sided view—or confine himself in his own prepossessions and opinions—while he has the appearance of being truly learned in the science of theology.

Now the general subject of these articles has a direct bearing upon this point. The Churchman when he has found the Church submits his judgment and conscience to her instruction and guidance as unto the Lord. He is humble, meek, quiet, laboring to do *his own* business, and to promote the unity of the spirit in the bond of peace. The Episcopalian joins the Church for "his opinion's" sake, on the subject of Episcopacy, and he has "*his opinions*" also on all other subjects, and often knows but little of anything else beside *his opinions*. These he inculcates upon all that are placed under his instructions; and in proportion to his self-conceit and ambition his "conscience" is apt to compel him to go beyond the legitimate sphere of his jurisdiction, and obtrude and enforce *his* "opinions" upon others. This process, instead of making the Church a body at unity in itself, makes it a mere aggregation of opinionated, self-willed individualities. Diversities, divisions and contensions ensue. Humility, meekness, and peace, and confidence give place to pride, self-conceit, noise and distrust. We hold the truth in the spirit of error. Fasting, Prayer, Almsgiving and Offerings to the service of God, are neglected and despised as uninteresting and unprofitable. All are anxious to hear the "*opinions*" of others, as if unsatisfied with their own and anxious for a larger stock to make their selections from.

But let us deny ourselves and take up our cross daily in the sense in which our Blessed Lord intended that this important act should be performed, and be content in humble docility to learn of Him who was meek and lowly in spirit as He teaches us—not directly communicating knowledge *immediately* from Himself to our minds; this He never does now any more than He now works directly and *immediately* in the natural world; for works so performed are miracles—but as He teaches us through the agency and means of the system of second causes—of Scripture, of Ministry, of Sacraments, of Public Liturgy and Common Prayer, of Fasts and Holy Days, of Almsgiving and Offerings—and we shall find rest for our souls. Then we shall "*experience religion,*" "*obtain a hope,*" and "*come from darkness unto light.*" Then we shall find peace. But with all our talk upon the subject, how little do we have of the "experience of true religion!" Religion! what is that but *relying upon?*—upon God or whomsoever He has appointed that we should rely. If we could only content ourselves to be learners! do our own work, and leave others to do theirs, think of our own sins and leave others to think of theirs, be content to sit in silence and open our mouths only to confess our ignorance until we have learned what the will of the Lord is, then should we be Churchmen indeed, in spirit and in truth, and the manifold gifts of heavenly grace, meekness, charity, faith, hope, and peace would be abundantly ours.

CONTRIBUTOR.

For the Churchman.

Mr. Editor,—I must apologize for not having written this sooner, but the paper containing the last article by "South," (July 8th,) was accidentally put aside, and I forgot all about it until just now it came to light. I should not now think it necessary to write a reply merely to urge further arguments against "South's" notion that there ought to be a Bishop's chair in every Parish Church, but there are remarks in his article which show he is under several misconceptions upon important points.

In answer to "South's" argument that as the Bishop is pastor of *every* Parish, he should therefore have the symbol of his State authority visible in every Church, I would call his attention to parallel cases. The President of the United States is commander of every ship of the Navy, yet it has never been thought necessary to have any memento of his authority, further than the many that are daily exhibited in and by the proper routine of discipline of the ship. The Sovereign of England presides at every court of law in the realm, all the prosecutions are in his name, yet it has never been deemed necessary that every court room should have a throne in it. The proper routine of court business declares the fact and that is enough, and so would the *proper* parochial routine and discipline.

What he means by the "Cathedral System" which he so much objects to, I cannot tell. I do not see how that term can be applied there any more than the term office system can be applied to the circumstance of a Governor of a State or a Superintendant of a rail road, having an office in one particular place, whilst their jurisdiction and oversight extends over a large tract. There is no peculiar system about it.—The Bishop has his place of residence to which communications can be addressed, and which is the centre of operations. There is the Cathedral City, and the Church which he attends is the Cathedral. We have Cathedrals just as much as they have in England or elsewhere. They are not in all cases permanently so, but whilst they are the Churches where the Bishop habitually goes, they are Cathedrals.

"South" says that "in England the Bishop's chair is *mostly* confined to the Cathedrals for the reason that the Bishop is *never seen in the Parish!*" This is a very great mistake. If he will examine the "Canon Ecclesiastical" he will find that by law, under pains and penalties, the Bishop *is obliged* once in three years to visit every Parish Church in his Diocese, and if he will look over the English papers he will see how regularly this obligation is fulfilled,—more so than it is with us.

"South" says he goes "back to the time before the Altar was thrust to the wall, to prepare the way for the awful theory of the Sacrifice which was to follow!" This allusion I do not clearly see into, for surely there is no one with any correct views on the subject who would not go back to before the time of Henry VIII, the man who first thrust the Altars to the wall, and the only one who did it. We, surely, will not take pattern from his Church. In no other branch of the Church was it ever done. In the Latin (why is it mentioned by "South"? I never quoted or would quote it for propriety,) it still remains from the wall, and in the Anglican they are now endeavoring to remedy the error, and again put it where it should be. I have received a letter upon this very subject from Mr. Webb, the Secretary of the Ecclesiological Society of England. In the Latin Church, however, no more prominence is given to the Bishop's throne than in our own.

"South" remarks that it is to be lamented that advice should ever be given through the columns of the Churchman which is not wise or well considered. And he says he should leave it for men like Mr. Wills to speak of architecture and furniture of Churches. With the former proposition I have a perfect sympathy, and it was this that first induced me to attempt to correct what I considered great errors in one who undertook to instruct others through the Churchman. In deference to Mr. Wills upon architecture in general, or the height of a spire, width of a moulding, or curve of a tracery, or such questions, I yield to no one. I believe I fully appreciate Mr Wills, and the great advantages we enjoy in his coming amongst us; but I still reserve for myself the privilege of judging. I go to the same authorities in history that he does. I can quote the same pages for customs and usages. I hold the same Faith—the touchstone after all for all usage and custom; and I therefore, when I speak upon these questions—never I trust carelessly or lightly—*I* speak with authority.

A few words for Ecclesiology generally. If we treated it as we should, if we do look upon it as a means of uniting great truths with a pen of iron in lead upon a rock, and if we ask His aid whose cause we claim to serve in doing this, the work will be blessed upon our hands. Errors will be few, and they will soon correct themselves. But let us take heed that we do this

"Not from a vain and trifling thought
His awful gore young Phidias wrought."

Let us beware that as no light thing, no matter of fancy, no mere collection of precedents and quaintnesses, no tasteful grouping of form or pedantic quotation of authorities that we deal with Ecclesiology. If we do, we will either give a false language to those that come after us, and we shall be regarded with anything but respect and gratitude, or we may perpetuate errors which those yet unborn may be trammelled with to their souls' peril. C. E. W.

Boston, St. James's Day, 1848.

For the Churchman.

Whoever duly and devoutly seeks to know the whole counsel of God, as declared in the Bible, must perceive that one leading object of the Great Inspirer, is to draw the pious attention of men towards the Church, which had been established by the Almighty long before the Bible was written, and to which that precious treasure was committed. Constant reference is made to it as providing, in its communion, fellowship of man with God, and of men with each other, in all that is required of them as joint service of their Maker, and in fulfilment of the obligations of Christian charity and love. The interests of true religion are represented as one with those of the Church; and she is set forth as God's agent, and as furnishing the instrumentalities for man's use, in promoting those interests. In this way of God's appointment it is man's duty to engage in his labors of Christian love, if he would enjoy a reasonable hope of the divine blessing upon them. Thus are those labors to be truly an offering to God, inasmuch as they not only do that good to our fellow men which He is graciously pleased to promise to regard as done to Himself; but also *so* do it, as thereby to honor His appointments, commend His institutions and ordinances to the regard and confidence of men, and secure for the Church, as for men's best earthly friend, their gratitude and love for benefits and favors received through her. When Christians do their alms, and "other devotions" to pious and benevolent purposes, through the Offertory, whereby they are first given to God at His Altar, that His blessing may attend them in their ultimate appropriation to the particular ends designed, or in that disposal of them which may be left to the Priest who has presented and placed them upon the altar; and when they do all that they can, by generous contribution, and by well ordered and duly directed personal services, to strengthen the hands and enlarge the means, of such agencies as the Church may institute and employ, for the various operations of Christian benevolence; they then enjoy the best and holiest experience of that re-action whereby charity makes glad the heart of the giver by its share in the happiness conferred on the receiver: for there is then the glad consciousness of serving the Church, helping her on in the good work for which God has sent her to bless the world, and strengthening the bonds of that Christian unity which Jesus so ardently desired for His followers; then our charities become a part of that communion of saints in the mystical body of Christ, the various acts and exercises of which, in true faith and devotion, the Holy Ghost is pleased to bless as means whereby each member may contribute to the Christian character and enjoyment of the whole;* and there is added to the virtuous satisfaction which doing good brings to the man and the member of society, the higher and holier, which must visit the member of Christ, and the child of God, when his good deeds are done by him as such, and as themselves direct service to the spiritual mother through whom his Heavenly Father hath called him into those relations.

As then the Church furnishes her members with opportunity to provide for the sick and needy, to confer the inestimable blessings of sound Christian education, to extend far and near the preaching of the word, and the ministrations generally of the priesthood, to secure the proper training of fit persons to serve in the sacred ministry, and to distribute wherever needed, the Holy Bible, her Liturgy, and Books and Tracts promotive of genuine evangelical knowledge and piety; let them do their diligence gladly, constantly, plenteously if they can, and under all circumstances, liberally and honestly *after their power*, to avail themselves of such opportunity; that thus, by letting the light of their good works shine before men, as brilliantly as God gives them the means, they may show their faith by humble and holy imitation of Him who loved the Church and gave Himself for it. B. T. O.

* Ephesians iv. 16. Colossians ii. 19.

For the Churchman.

Mr. Editor.—If the Society of Friends is to be considered a *religion*, I think far more the Society of Odd Fellows. For if, on the one hand, Odd Fellowship does not force its members to leave all other fellowships, like Quakerism, it has, in some respects, the advantage of Quakerism, in the requisites of religion.

The Society of Friends is in fact nothing but a consistent Odd Fellowship, where members frankly say, We are not a Church, but only a Society; and as frankly add, But we supersede the need of a Church.

The Society of Friends undertake to do for each other almost precisely what the Order of Odd Fellows undertake to do. Not a plea which has been advanced in your pages by the friends of the latter, but has been used to justify the schism of the Friends. They, too, complained of what the Church *left undone*—they, too, found their morbid cravings for *social fraternity* unsatisfied in the Church—they, too, could point to their *charities* and acts of *mercy*, and rail at the Church for its short-comings; but more consistently than our Churchmen Odd Fellows—they entirely abandoned a society which, though professing to be divinely instituted as the Lord's almoner to all men, had been found incapable of its mission.

Not a plea has been advanced in your columns, in favor of Odd Fellowship, which is not virtually urged by those inconsistent Churchmen who join Bible Societies, Temperance Societies, and Abolition Societies. The *short-comings* of the Church, the *good accomplished* by these societies, and their *perfect consistency* with "enlightened attachment to the Protestant Episcopal Church" these are the nauseous and worn out defences of the whole race of fanatics that clamored against Bishop Hobart, from his diaconate to his grave.

But, Mr. Editor, the whole race of Abolition and Bible Society Churchmen stand excused, if Odd Fellows go unblamed. Abolition Societies do not affect a pseudo-catholicity; Bible societies do not organize a priesthood; Temperance Societies do not fix a minimum of belief as a sufficient creed; nor do any of these societies make half the demand on the time and purses of its members which Odd Fellowship does, with its conclaves, its ceremonies, and its tinsel pageantry. More than that: these societies waste no time on mere nonsense and mummery.

Odd Fellowship, however, sets up a pseudo-catholicity. It is the enemy of the Church, because it offers to make brothers of all men on a false basis, and to satisfy those cravings of the human soul which God has made in order to satisfy them by the Catholic Church, and by that alone. And it does answer the place of Catholic Christianity to thousands of its members. They exult in having found a new dispensation, doing that which the Church of Christ has failed to do; and they rejoice that they do it, not by conquering the unbelief of men, but by uniting all unbelief with a mongrel Christianity. I could prove it by many documents, but I will bring only one; and I forbear to introduce either capitals, italics, or exclamation-points of my own. Let it be read with the awful reflection that *Priests of God* were aiding and abetting its execrable blasphemy!

Every one remembers the immense gathering of Odd Fellows, in New York, June 4th, 1847, to lay the Corner-stone of their Temple. The following is the Hymn prepared for the occasion, and sung to the tune "Coronation." I give it, capitals and all, just as it lies before me, in the programme, and I ask particular attention to the third stanza:

"All Hail! the glorious work of Love!
Auspiciously begun!
The angels, from their home above,
Will gaze with gladness down,
And Cherub back to Seraph call
To leave his shining throne,
And, smiling from the chrystal wall,
Will bless our Corner Stone.

That Stone whose moral strength shall bear
A Temple broad and high,
Where Love shall wave his banner fair,
And Truth and Friendship vie
To smooth the rugged path of Life,
To fright Disease away,
To guard from Want, and Wrong, and Strife,
And Sorrow's pain allay.

A Temple where no narrow creed
Protects a chosen few;
It holds alike deserved meed
To Christian, Turk, or Jew.
Would that its walls could be as wide
As yonder ether blue,
That Adam's race might all abide
In Love and Friendship true.

Then Hail! the noble work of Love!
Old Tyrannies shall fall—
The Vulture nestle with the Dove—
When o'er this earthly ball
The peaceful Temples of the Odd
Shall stand like cedars tall,
When Man shall live the Laws of God,
And Love be all in all!"

Then follows the "Benediction!" Comment would be superfluous; for if here be not "another gospel," Mohammed shall stand acquitted at the bar of God for establishing Islamism.

Odd Fellowship has a *priesthood*. In the programme before me there is a place in the procession assigned to "the High Priest," as well as to the "Chief Patriarch," and it is significantly added, "with crooks,"—for I have seen these officers with their pastoral staves, looking very Episcopal. I thought of Moses's rod, Mr. Editor, and how the magicians did whatsoever Moses did. These priests parody *Catholic Religion*, and turn it into child's play; for Catholic religion is its natural antagonist. I only hope this "High Priest of Odd Fellowship," with his *crook*, may not have been a presbyter of the "Protestant Episcopal Church." If it was not so, I am sorry to say, it might have been. The rest I say not; but I burn with shame and indignation while I say so much.—For this priesthood is not merely *nominal*, it is *actual*. It consists of Deists, Unitarians, Methodists, Presbyterians, and men in Holy Orders; some professed laymen, some pretended ministers, and some genuine priests; all united in the "Temples of the Odd," into a priesthood of a pseudo-catholic religion. Now, to those Odd Fellows (and they are legion,) who have "no particular religion," this priesthood is the only and the *actual* ministry. In sickness this sort of Odd Fellow sends for the nearest *Odd Fellow minister*, who is very likely a Universalist, and this is the man who seals up his senses against judgment, and commits him to the grave with blasphemous prayers when he dies.* I can tell more about this, and will tell more, if I find it worth while to write on the *practical working* of Odd Fellowship; of which I know things which ought to subject the actors in them to ecclesiastical discipline of the severest description.

But I will only add, at present, that Odd Fellowship lacks not a creed. "I believe in God." There is the amount of faith required of a man to be an Odd Fellow. It is not, I believe in "one only true God," for that would confine Odd Fellowship to the few. It would be a "narrow creed," and would fail to admit "the Christian, Turk, or Jew." But the Deism of the Odd Fellows is the Deism of "Jehovah, Jove, or Lord," or Allah, or Vishnu! Here I'll stop. Can it be necessary to say anything more about Odd Fellowship?

CLEMENT.

* But what if it happen to be a *true* pri st who is sent for? He comes, not as the Priest of Christ's Church, but only as the Chaplain of Odd Fellowship; a degraded priest, whose letters of Orders are nothing to his diploma of Odd Fellowship!

For the Churchman.

Mr. Editor,—Having seen a good deal in the Churchman, *pro and con*, concerning Odd-Fellowship and such like, I beg to contribute my mite to the controversy, in the hope of saying something which may place the question in a stronger light.

I object to all such confederacies on principle. My ground of objection is, that God gave two great ordinances for the good of man, one the Church and the other the State, and thus made it unlawful for me to join myself to any confederacy on the ground that it could do the work better, which He set one or the other to do, than they could. They all claim to do do the same part of the work which ought to be done by one or the other. This is a broad proclamation that, in so far, God's ordinance is useless. If it is so, from its original constitution as in the mind of God, then God did not understand what He was doing and man is wiser than He. If it is so, from unfaithfulness on the part of those who have the management of affairs in Church or State, then is it lawful, thus by piece-meal to destroy both, and get on without. He that breaks the law in one point is guilty of all: and if it is right to set up a rival confederacy to do one part of the Church's work, it is right to reject her altogether. If we go upon principle, let us carry it out and establish it in toto, and not halt between two opinions. If the Church is our mother, let us say so in our conduct: and if she is old and decrepid, let us not despise her for it and desert her, and leave her to perish, or put forth our hand to hasten her end. She is our mother in God; and we are not better than He, that we should desert her before He does, or seek to kill her of our own mind. We ought rather to do all we can to "strengthen the things that remain" in her, and pray to God to revive and perfect her, and again enable her to do all the work she ought to do. And if we see that she come short in anything, we ought yet to endeavor to do through her the good thing we desire to do. God bears with her, and well may we. God has denounced all human confederacies; and why should we defy Him to His face in setting them up in place of that which He made "the pillar and ground of the truth"?

In regard to the State—let any one dissatisfied with it cry to God to "send Jesus Christ" to be the "King upon his holy hill of Zion," and not get up a rebellion to compel the existing government to obey him. Such a man, if even he could have the right, has not the ability to make a better than the one he seeks to destroy. His own rule over others would be no better in itself than theirs over him, and so God could not pay a respect to it greater than He pays to the existing one. It would be but the rule of the flesh after all, which at best is iron-hearted cruelty, as David professed when he chose pestilence.

I once saw a procession of Odd-Fellows in the street, and their appearance was odd enough. One wore a mitre, another a crown, another a scarlet cloak, another something resembling a surplice. One carried a ball and cross, and another a silver wand with a silver dove on it; and all the ragged children in the town accompanied them. The first thing that struck me was the profanity of parading such symbols by such a set of fellows, several of whom I knew to be very loose persons.

As to *religious* processions in the streets, I never liked them. I need not say so if I had not a reason for it. The time has not come for "the manifestation of the sons of God," and so no party shoold appear in public as the actual masters of outward things but those who are so. A military parade is right and proper, for it speaks of the powers actually in possession under God: and for this very reason a "*fete dieu*" is exceedingly improper. It is one of the remnants of that wicked usurpation of the powers of the world to come which once enslaved Christendom.—When the faithful really become kings and priests unto God and reign on earth, it will be time enough to make a display of their prerogatives out of doors.

It might be asked—Is it right that any one not appointed by government should administer an oath? Is an oath so administered binding? Is it right for secret societies so to administer oaths in secret? Is it right for a man so to bind himself to be ready to commit murder in certain cases or to cover the crime in others? Is it right to *travestie* in a sort of personal mimicry some of the leading facts of redemption, and among them a representation of death and the resurrection? These are mere questions: let the answer be from the christian heart.

I once saw a Masonic funeral procession, the *chaplain* to which (it was a whole Lodge) was a parish clergyman. The corpse was buried by another clergyman with the Christian Burial Service. But after this was done the Masonic Chaplain buried it over again as the corpse of a Mason. These questions were suggested to my mind by the circumstances:—On what grounds this clergyman was chaplain to a secret society which does not pretend to be a Christian Society? Is Christian Burial not good enough for a Free-Mason? If so, is not Christianity sufficient without Free-Masonry?

I have read in Free-Mason books about their priests and high-priests. But a priest supposes a religion, and a religion supposes a God, whose priest officiates between Him and his worshippers. But worshippers either worship the true God or "worship devils." The Free-Masons cannot have an exclusive Free-Mason priesthood, and religion, and God which are Christian: therefore if they have any such they must be of the devil.

For the above resons I am no Society-man of any description. The three Creeds of the Church express my belief on all points which they embrace. They make me to say that I believe one holy Catholic and Apostolic Church; and so I can believe no human confederacy whatever. Every such proves itself a liar and deceiver, a thief and a robber by the bare fact of existence, and I can commit myself to none of them. The Church is my mother tho' she be "in her blood"; and God is my Father, who asks where her bill of divorcement is; and so God keep us both together for ever.

Yours, CATHOLICUS.

For the Churchman.

ODD FELLOW PRAYERS.

Mr. Editor.—I am sorry to learn, from a "Royal Purple" Odd Fellow, who signs himself "G. of No. 67," that all the Lodge meetings are opened with prayer! Query—does "G. of No. 67" lead off in prayer? Who is his Chaplain? By his own showing, his prayer is an abomination to the Lord, for it recognizes "the Almighty" only; and where is the Alpha and Omega of Christian prayer, the Lord Jesus Christ, through whom only we come to God? Christians, before they pray, say the Creed, because "whatsoever is not of faith is sin;" and "G. of No. 67" knows very well that there is *no faith*, and can be none, at the bottom of an Odd Fellow's prayer; because "Jews and Turks" have a right to admittance, or certainly Unitarians and Deists. I have seldom read a richer self-exposure than this same communication from "*Royal Purple G. of No. 67.*" By the way—What an un-democratic thing Odd Fellowship must be, with its Grand, and Nobles, and Royal Purples! Oh, fudge! It's too much to stand gravely. V. I. Z.

THE CHURCHMAN.

New-York, Saturday, August 5, 1848.

We have been gratified wtth the views advanced by most of our correspondents, on the subject of Odd Fellows. Our own opinions have been already expressed; and we wish it to be distinctly understood that they are substantially the same with those of "Pastor," our first correspondent, and of "Clement," who continues the subject in this day's paper. We have, as yet, however, seen no reason to abandon the intention before avowed, of taking no part, editorially, in the controversy. We shall leave the subject to our correspondents, and hope that their arguments will be candidly considered. We beg again to avow the conviction, that among the Odd Fellows are many who are, in intention at least, sincere and consistent Churchmen, and that therefore writers on both sides should be governed by mutual deference and respect for each other's feelings and motives.

The Europa brought us a large supply of English papers,—thanks again to our attentive friend.

In summing up the notable events of the week the English Churchman mentions the following items.

"The House of Lords has rejected the Bishop of Oxford's Bill for protecting weak and ignorant girls from one of the most insidious and Satanical snares which can be laid for them. Whether the Bill was as impracticable and defective as certain learned (Whig) Lords alleged, we cannot say, but we should doubt it, considering its paternity. The opposition, we fear, arose from that stereotyped objection to which we have elsewhere alluded. "It's of no use trying," is a phrase which is always on the lips of certain public men, but "where there's a will there's a way." We have no faith whatever in such objections on such subjects. To affirm that heinous crimes and vices, which admit of easy proof, according to all the ordinary laws of evidence, in other cases, cannot be detected and punished by the Police, Magistrates, and Judges of England, in the nineteenth century, is the height of absurdity and delusion. They who argue thus, are either very ignorant and impracticable—*frightened by the bugbear of legal technicalities—or they have no deep sense and hatred of the sins which they are called upon to prevent or punish.*"

We deeply regret to observe that the Irish papers announce the death of the Rev. W. ARCHER BUTLER, by typhus fever, in the 34th year of his age. Mr. Butler was a very sound Churchman, and a most able and philosophical writer. His letters, which appeared some months back in the *Irish Ecclesiastical Journal*, upon Mr. NEWMAN's Theory of Development, contained some of the most clear and masterly criticisms on that work which have come under our notice.

Mr. Butler was Professor of Moral Philosophy at Trinity College, Dublin.

The anniversary of Mr. MONRO's interesting College, at Harrow Weald, was celebrated as usual on Tuesday last. Mr. Keble and Archdeacon Manning preached the Sermons.

Of the sermons on this occasion, (we now quote from the London Guardian,) we need say no more than that they were preached by the Rev. John Keble and Archdeacon Manning, the latter of whom, we are glad to say, looked much improved in health. Mr. Keble's sermon will, we hope, be published for the advantage of a yet larger audience, although nothing can supply the absence of the calm angel like simplicity of his delivery, which lifts his hearers, in spite of themselves, above the feverish world of their own hearts into the pure peaceful heaven. The Archdeacon's sermon was, we believe, not who'ly written.

The Ven. Archdeacon Thorp, of Bristol, held his visitation on Thursday, July 6, at the Church of St. Augustine's, Bristol. The attendance of the Clergy was unusually large, and a considerable number of the Laity were present. The Archdeacon delivered an able Charge.

There are fresh perplexities at Rome. The Pope, who has gradually surrendered the whole effective machinery of his Government to laymen, is anxious to keep the portfolio of Foreign Affairs in clerical hands. His Ministers, on the other hand, are bent on having a Foreign office of their own. A difficult matter this to arrange. At this moment, Pius IX, as Pope, has an envoy at Innspruck, on a specific mission, whilst his own Government is waging open war with Austria.

From Prussia we have the following significant item which we take from the correspondence of the Guardian.

As to the Minister of Worship and Public Instruction, the absolute master (as he thinks) of the Lord's Church in this land, he boasts (with Falstaff) that it is twenty years since he last saw the inside of a Church.

The "Guardian" pays the following just tribute to Mr. Hope, the munificent founder of St. Augustine's College:

"To one person, on this occasion, we must make allusion. It would be unfair, and discourteous—not to him, for he wants no public testimony to reward him for his great services to the Church—but to that large class by whom his services are so felt and appreciated, to abstain from it. If ever height and purity of motive in a founder was a pledge and omen of success to the institution, such a favorable omen the College of St. Augustine has. Mr. Hope has shown the true characteristics of a founder—munificence and forethought. He has given his money with unsparing generosity; he has also given real labor and exertion of mind, and upon him has devolved the greatest portion of the task of providing and arranging the future management and government of this institution. No founder, we believe, ever accomplished his work more purely in the spirit of that text, "It is more blessed to give than to receive," or more truly and simply gave for the sake of doing good. Let no one think that this has been an easy duty, because the performer of it is a rich man. If any one think so, we beg to refer him to a book which will improve his knowledge of the world and of human nature. The Bible always represents the rich man as under peculiar difficulties and temptations in the matter of charity and munificence. The fact is, whatever wealth a man may possess, the circumstances of his position are always fully adequate to the employment of it, if he chooses to allow those circumstances to act and get ahead. Riches produce their own consumption, as water finds its own level; an ample substance creates, by a spontaneous process, all those secular claims, wants, and expectations, which absorb and devour it. A man finds himself in a certain position; he has to carry it out; to do a vast number of things which that position seems to make just and natural. One article of apparently legitimate expense leads to another, and the rich man sees himself in the midst of a system of expenditure for which he hardly appears accountable, and surrounded by a kind of order of nature of which he is the executive, and not controller. How is he to break through this imperious machinery, and thwart these absorbing claims? Only by a strong and resolute act of the will—a determination, at whatever inconvenience and cost, to use his means for that high purpose for which God gave them him. With this idea clear in his head, he sees in the various solicitations of his position only a system of temptation to draw him from his purpose, and he forthwith begins to exert a determined control over them. Then, indeed, he can afford to be munificent, and to give away good round sums, but not till then. Indeed, if it is easy for rich men to give largely, how in the world is it that more of them do not?

Mr. Hope's munificent act is thus deeply productive, as all such acts are. He has founded an institution; he has set an example. The wealth of the world requires the force of example to draw it out in the service of religion; example is the great stimulus which acts upon it, and such an act as Mr. Hope's puts thoughts into many minds which would never have entered without it. We shall hope to see it working."

The Honorary Degree of D. C. L. was conferred by the University of Oxford, on Mr. Hope, at the late Commemoration, as announced last week. The manifestation of feeling on this occasion was very gratifying, as appears from the following account in the English Churchman:

"The presentation, however, of Alexander James Beresford Hope, Esq., M. P., was that which, of all others, was by far the most enthusiastic—the very mention of his name, by Dr. Phillimore, elicited an overwhelming burst of applause, which continued for some time; and when he alluded to his zealous efforts and princely contributions for the promotion of God's honor and glory, it was evident that such were duly appreciated and gratefully remembered. Dr. Phillimore enlarged on the foundation of St. Augustine's Missionary College, Canterbury, by Dr. Hope, for the purpose of strengthening the Church in our Colonies, and affording assistance in propagating the Gospel among those who have peculiar claims for help at our hands, and are bound to us by ties of blood and kindred. Much cheering succeeded this allusion; and when Mr. Hope proceeded to his seat, it was amid a burst of approbation that told more forcibly than words the deep gratitude felt for his liberality, and the good wishes with which his pious work was regarded."

New Publications.

THE CHILDREN'S MAGAZINE—August, 1848. New York: Published by the General Protestant Episcopal Sunday School Union. pp. 24.

"Arthur, it is a long time since we have talked together about the Prayer Book, and the Holy Days of the Church; I hope you are not getting tired of such subjects." p. 188. And Arthur, although a little boy, might have been made to express his surprise at his Papa's long silence upon such subjects without any violation of probability, and without any unnaturalness in the dialogue. We know there are children—*very* children—who have probably made the remark—how strange it is that the Magazine has not told us anything about the Church—and the Feasts and the

Fasts of the Church—and the Creed—and Baptism—and about our vows during the last three or four months—or they have remarked the *reserve* upon some of these subjects. With others, their interest in the little periodical has perceptibly flagged without their ever inquiring into the cause. "We speak of that we do know." Now, why is this? Precisely because they are Church-children, born in the Church, or early made members of it, and are now being brought up in it, through the influence of the very institutions of the Church—to help which, in their good work, this dear little Magazine was devised—and was, and *now* is printed and circulated. It is preposterous to make a thing of this kind for Church use—and to study to make it generally interesting to the children of all persons professing themselves Christians, by omiting all teaching upon the distinctive doctrines of the Church, and upon her Liturgy, and Rites, and Ceremonies. It is upon its title *Protestant Episcopal*. Think you it can go abroad among the sects? Is there any hope of its doing good out of the Church? (And if there were, we hold it should boldly carry the Church along with it, but that is another point.) Then why not follow the wise plan of the Church herself—and teach the Church. The adoption of any other plan in conducting such a juvenile as this, would be like catechizing upon moral subjects, or limiting the learning of the catechumens to such points in Religion as most, or very many, of the sects agree with the Church in, if haply any points could be found upon which any number of them are consentaneous. It is nothing less than a treasonable betrayal of our duty, to be reserved upon the distinctive doctrines of the Church, in our instruction of such little ones. Whether in catechizing—or other teaching—or in the providing of little books to attract the little mind to serious subjects—the plan of the catechism should always be followed. State the doctrine boldly and fairly—let them learn it first, if only by rote, and then enlarge, explain, and at last prove it to them as the understandings of the scholars expand, and their interest and curiosity increase.

We are, therefore, like little Arthur in the Magazine, glad to have Papa return to this subject of the Holy Days. Not that we desire to have the whole paper taken up with matter that is exclusively doctrinal, or that bears only upon the Church. Much, no doubt, that is interesting and instructive at the same time, can well be introduced—and should be, to give that variety that is a charm in literary matters as much as in others. Thus thinks also the Editor, as will be perceived in the present number: for example, the Account of the *Chinese Scholars*, and the Incidents of Travel in *South Africa*. There is a happy mixture of various departments;—but we must not conclude without expressing our pleasure at the resumption of the *Morals from the church-yard*, after so long an interval.—that beautiful little poetic Allegory, in plain prose. Is this bijou to stay only in the Children's Magazine? May we not hope for a reprint of it in the Agent's happy style of publication?

THE DYING ROBIN AND OTHER TALES. 18mo. Harpers.

THE YOUNG SCHOOLMISTRESS: 18mo. Harpers.

Two new volumes from the prolific pen of Dr. Alden. Dr. A. writes as a thoughtful Christian man, deeply interested in the promotion of the welfare of society, and especially of the young. His works are marked by a high tone of moral and religious principle. He is, however, not a Churchman, and there are many forms of expression, and some statements, touching upon doctrinal questions, to be found in his pages, which are not in accordance with the usages and teaching of the Church. The volumes before us, are very neatly got up, and very prettily illustrated.

The Protestant Episcopal Tract Society have just issued NELSON'S INSTRUCTIONS for them that come to be CONFIRMED.

This admirable tract is drawn up by way of Question and Answer. Prayers for use before and after Confirmation are appended. It has reached the *forty-eighth* edition in England. This first American edition, in tract form, is re-printed from the English copy *verbatim*, save that a few additions have been made, in brackets, and a single Question and Answer inserted, to adapt it to use in this country. We are gratified to learn that the Stereotype plates are a gift to the Society from a pious and zealous layman. We hope his good example may be followed. The income of our Tract Society is very far below what it ought to be. At the present moment, the Treasury is largely overdrawn, while applications for donations of tracts are constantly made. We beg Churchmen to remember this valuable Institution.

Foreign Intelligence.

From our late English Papers.

ENGLAND.—*Provision for the Poor.*—Forty almshouses, the future residence of decayed parishioners of St. Clement Danes, in the Strand, have been recently commenced in Garrat-lane, Streatham. The building will be of the Elizabethan style, with a frontage of 350 feet, and will cost 14,000*l*.

Corner Stone.—On St. Peter's day the foundation stone was laid of a Church intended for the benefit of a new district formed out of portions of the parishes of Whitchurch and Up-Lyme. Fourteen of the neighboring clergy in surplices, preceded by two hundred school children of the large parish of Whitchurch, and a large body of workmen, formed a procession to the site. The service was performed with much solemnity by the Rural Dean, the Rev. H. Fox, assisted by the choir children of Lyme, who chanted the psalms; and after the stone had been laid with the usual forms by Mrs. Hutchings, representative of her mother, the foundress, the Rev. W. Palmer, Vicar of Whitchurch, addressed the numerous assemblage. He congratulated them on the foundation of a church so long designed in this remote part of his extensive parish, and felingly alluded to the regretted absence, from illness of their benefactress, Mrs. Hodson, who had undertaken to supply funds not only for a church, but a parsonage and a school house, at a time when all hope of raising an adequate sum for a church alone seemed to have been denied them. After urging the workmen and all connected with the undertaking to remember the holiness of their work, and the privilege of being enabled in any way to contribute in promoting it, the service was concluded by the Rural Dean, who dismissed the silent and attentive crowd with the blessing. By the simple expedients of marking out the circuit of the future walls by posts and ropes, and only admitting those within who took part in the procession, all confusion was prevented, and a large number of those present were enabled to gain a good view of the whole ceremony. The reverence and decorum observed throughout by the assembled multitude, amounting to at least 2,000, chiefly of the lower classes, was a sufficient proof that they were much impressed by the solemnity and order of all the proceedings. After the procession had left the ground, the children were regaled with cake and buns, and the workmen provided with some substantial fare. The Church is to be a handsome edifice of the middle pointed or decorated style of architecture. It is to have a central tower and spire ninety feet high with aisles, but no transepts, and is calculated to contain two hundred sittings, all free. The architect is R. C. Carpenter, Esq. It is worthy of notice that this will be the third Church erected in the parish of Whitchurch within the last ten years, and whereas, before that period, the whole of this extensive parish, forty miles in circuit, was under the spiritual superintendence of one clergyman, it will now have five. [The Rev. William Palmer, mentioned in the foregoing notice is the well known able Theologian, the author of the Treatise on the Church.]

Tribute to Archbishop Howley.—The late treasurer of the Society for the Propagation of the Gospel, J. H. Markland, Esq., having offered for the Society's acceptance a cast from Sir H. Chantry's bust of the late venerated President, the same is now placed in the board-room with the following inscription:

GULIELMUS HOWLEY,
ARCHIEPISCOPUS CANTUARENSIS,
SOCIETATIS AD. FIDEM. APUD. EXTEROS.
PROPAGANDAM. INSTITUTÆ.
PER. VIGINTI. ANNOS. PRÆSES.
VIGILANS. SAPIENS. BENIGNUS.
VIXIT. ANNOS. LXXXII. DECESSIT. ANNO. SACRO.
MDCCCXLVIII.
TALIS. VIRI. PIE. MEMOR.
I. H. M.
FAVENTE. TOTA. SOCIETATE.
SOCIUS. IPSE. ET. QUONDAM. THESAURIUS.
EFFIGIEM HANC.
P. C. MDCCCXLVIII.

New Church. On Tuesday week the new Church at Hixon, within five or six miles of Stafford, erected at the expense of Earl Talbot, was consecrated by the Bishop of the Diocese. A collection was made, amounting to upwards of 134*l*. which he added to the endowment provided by Earl Talbot, and the vicar of Colwich (Archdeacon Hodson,) in whose parish the Church is situated. A parsonage house, adjacent to the Church, has also been erected at the noble earl's expense.

New Roman Catholic Chapel, Westminster.—The large new Roman Catholic Chapel of St. George's, that has been so long unfinished in the Westminster-road, was lately opened, the Rev. Dr. Wiseman officiating pontificially. Though the tickets of admission were sold at half a guinea and a guinea each, the chapel was completely crowded, and as much as 4000*l*. said to be realized by the sale. According to the Sun newspaper, the effect of the gorgeous spectacle was spoiled by the badness of the chanting. [We may take the opportunity, (says the Guardian,) on some future occasion to make some remarks upon the building itself, which has been most unduly eulogized. The effect, as a whole, is not the production of a master mind. It is beautiful in detail, but heavy and depressing in the mass; no attention has been paid to its orientation, in fact, it is entirely reversed, and the altar is at the west end. A fact, it is said, which was not discovered by Mr. Pugin till the building was sufficient height for the architect to see his mistake by Westminster Abbey.]

Another.—A new Church, just erected in Horsforth, the district of Woodside, Horsforth, near Leeds, for a new district formed under Sir Robert Peel's act, was consecrated on Friday last, by the Bishop of Ripon,

ITALY.—*Romish Priests.*—The following short notice appears in the L'Eco di Savanarolo of last month:

"We have heard, by letters, that there are upward of fifty priests in Italy who intend to leave the Church of Rome if the Pope will not permit them to take lawful wives. God grant that this example will be followed by that portion of the ecclesiastics who have not been plunged into the darkest criminality by the law of celibacy."

IRELAND.—*Roman Catholic Bishops.*—The Roman Catholic Bishops assembled at Maynooth last week, when they adopted a resolution, binding themselves in their several dioceses to prohibit their clergy from using, or suffering their chapels to be used, for the discussion of political affairs—prohibiting them from speaking upon political topics from the altar—from becoming members of political clubs, and from acting as chairmen or secretaries of any political meeting.

FRANCE.—*Archbishop of Paris.*—The vault in the church of Notre Dame at Paris, in which the late lamented Archbishop of Paris has been buried, contains the coffins of four Archbishops who have died since the first revolution; namely, those of M. de Belloy, who died in 1808; M. de Juigne, who was the predecessor in the see, but resigned it at the time of the Concordat, and died in 1811; M. de Perigord in 1821, and M. de Quelin, who expired on the last day of the year 1839.

The Abbe Sibour, Bishop of Digne, has been appointed Archbishop of Paris. He is in the 57th year of his age, and enjoys a high reputation as a preacher, and an author.

DIOCESE OF QUEBEC.—*Consecration.*—The new Church at Rougemont, in the Mission of Abbotsford, was consecrated by the Lord Bishop of Montreal, on Sunday, July 2d. Great exertions have been made by the people upon the spot to assist their clergyman, the Rev. T. Johnson, in the erection of this Church, which has consequently been finished at a very small expense, the people having voluntarily contributed their labors. Seven clergymen from the neighbourhood assisted the Bishop in the consecration service, and an appropriate sermon was preached by the Rev. C. Bancroft, Rector of St. John. The Rev. F. Robinson has been appointed to the charge of the new Church.

The Lord Bishop of Montreal proceeded from Montreal to visit some of the Missions on the Ottawa River, and is expected to Return to Quebec on the 12th inst., on which day the corner stone of the new Churh at Point Levi will, (D. V.) be laid by his Lordship.

NOVA SCOTIA: *Chester.*—Dr. James Shreve, of Chester, Nova Scotia, gives a pleasing account of his labors in general, and of a particular case of the admission of an adult into the Christian fold.

"During the past year, 1847, I have frequently been called upon (often times in cold and storms at night) to visit portions of my flock in sickness and afflictions, and to witness scenes of distress and sorrow; and I fervently hope that I have not unfrequently been the instrument in the hands of God, of imparting consolation and peace, through the blessed Gospel, to the distressed in mind, body, and estate..

"One other case I will mention, which occurred on my return from the meeting of the alumni at Windsor. About fifteen miles from that town, I was met by a person who said that there was a young woman in the next house dangerously ill, and very anxious to see me. I called, found her very ill, and under no little distress of mind. After much conversation I mentioned the duty and the privilege of prayer in such seasons of sorrow, and the comfort of being admitted to speak to the Eternal God, to run to Him as to a father, to lay open our wants, and to complain of our burthens, through Jesus Christ, as he was the only physician who could cure our souls of sin, and our bodies of sickness; that words could not express the comfort which that little word, Father, lisped forth in prayer by a child of God, was capable of affording. Here she interrupted me by saying, 'I cannot with that confidence I would wish call God my Father; for although I trust not in anything I can do to merit salvation, yet I know there are conditions to the covenant of grace. I have never been baptized; my parents neglected their duty when I was young, and I have neglected it since. But I am now anxious to enter into covenant with God—I wish to be baptized.' Her parents, who were standing by, seemed much affected, for they had originally been members of the Church. They had moved into that wilderness fifteen years before, and had seemingly well-nigh forgotten their God. Although it was late, and I was anxious to reach home, yet she was so very desirous to be admitted into covenant with God by baptism, and unwilling that I should leave the house without baptizing her, I concluded to do so, if satisfied after some examination. After much conversation, I proceeded with the service. The young woman was deeply affected; the parents and members of the family, as also a gentleman who was with me, were very attentive; and it will be some time ere I forget the warm and fervent manner with which she repeated the Lord's Prayer, *Our Father*, &c. After the words of the service, 'Seeing now, dearly beloved brethren, that this person is regenerate, and grafted into the body of Christ's Church,' &c., she appeared to feel that she then had a covenent right, through Jesus Christ, to call God her Father, and to ask for that of which she stood in need, pardon and forgiveness of her sins, and grace and strength (should she be restored to health) to serve him better for the time to come. I remained some time after engaged in reading, conversation, and prayer, and reached my home about twelve o'clock at night."—*Ib.*

Halifax—A new Ecclesiastical journal is to be published in Halifax, Nova Scotia, under the title of the Church Times. The Lord Bishop of the diocese has signified his intention of using the paper as a medium for communication with his clergy.

Domestic Intelligence.

NEW YORK.—*Columbia College.*—At the Annual Commencement of Columbia College, held on Wednesday, the 26th inst., the degree of Bachelor of Arts was conferred on twenty-five young gentlemen, who had completed the course of study; and the degree of Master of Arts, on four of the Alumni of the College.

The Honorary degree of D. D. was conferred on the Rev. SAMUEL ROOSEVELT JOHNSON, D.D., of Allegheny College, Pa., an Alumnus of Columbia, Rector of St. John's Church, Brooklyn; and on the Rev. FRANCIS VINTON, Rector of Emmanuel Church, Brooklyn, recently elected to the Episcopate of Indiana.

Mr. Morgan Dix, who delivered the Greek Salutatory, alluded, in a very beautiful and impressive manner, towards the close of his elegant oration, to the absent Professor of Mathematics and Astronomy, the Rev. Dr. Hackley. We are pleased to learn that the Professor's health has much improved, and that he expects to resume his duties at the opening of the College term in October.

On the Monday evening preceding Commencement, the Hon. W. A. Duer, LL. D., late President of the College, delivered a most appropriate address before the Literary Societies of the College, in the College Chapel. A more particular notice of this will appear in our next.

MAINE.—*Bishop's Visitation.*—Bishop Burgess made his first visitation to the Penobscot in January last, spending more than a week in this region, and endearing himself to all hearts. He has just completed a second visitation.—His first appointment he met on Thursday last, at Sunkhaze, a part of Milford, about fifteen miles up the river from this city, (Bangor,) where our laborious and successful missionary has organized a *Sunday School*, and meets a weekly appointment—thus pre-occupying the ground here, as elsewhere, in this truly destitute region, for the Church. After Evening Prayer, the Bishop preached a sermon, precisely adapted to his congregation, from Psalms xxvi: 8.

On Friday afternoon, attended by the Missionary, the Bishop went still twelve miles higher up the river to visit a single Church family, where again the Missionary, aided by one zealous lady, has gathered a *Sunday School*, and is sowing the seed for future time. On Friday evening the chapel recently fitted for our services at Oldtown was opened for the first service. On this occasion the Sacrament of Baptism was administered to three adults, and the Bishop preached to a large number, from Acts viii: 39.

On Saturday he came to this city, and spent the day among the families of St. John's. In the evening he attended the usual service of preparation for Sunday, and the Holy Communion, and, after Evening Prayer, as the setting sun was throwing its soft rays into our beautiful sanctuary, spoke in a beautiful and touching strain of exhortation from the chancel, to the hearts of all present. On Sunday morning, the Rector of St. John's read Morning Prayer, the Bishop following in the Ante-communion service, and then preaching to a very full congregation a sermon marked by his usual discrimination, and especially adapted to this or any New England community, from Pilate's question to the blessed Saviour—"What is truth?" leading all, who would be led, through the maze of doubts, and through the sea of speculation, to Christ and Truth, and to his Word and his Church as the channels of its communication. The Bishop then, assisted by the Rector, administered the Holy Communion. In the forenoon a very crowded assembly gathered. Evening Prayer was read by the Rector, and the Bishop preached on the general doctrine of the Holy Spirit's influence, of His operations through the appointed means of Grace, and Confirmation particularly. He then confirmed eight persons, making, with the six confirmed in January, fourteen for the year. His address to the candidates was very beautiful and entirely occasional. After the service, he catechized the children of the congregation, and then hastened to meet an appointment for the evening at Oldtown, where, after evening prayer and the baptism of one adult, by the Rev. Mr. Derburow, the Bishop preached upon the laying on of hands at Samaria, and administered confirmation to seven persons—*Calendar.*

MARYLAND.—*Visitation of Calvert County.*—On Tuesday, July 18th, the clergy of the county met the Bishop at the Parsonage of All Saints' Parish, and proceeded with him to the Parish Church. There a large congregation was in attendance. The Rev. Meyer Lewin, Rector of Christ Church Parish, said Morning Prayer, to the second Lesson, inclusive. The Bishop then administered Holy Baptism to two adults, and received into the congregation the infant son of the Rector of the parish, previously privately baptized in illness. The Rev. F. R. Hanson, Rector of St. Paul's Parish, said the remainder of Morning Prayer. The Bishop preached, administered Confirmation to eleven persons, (two colored men, and one female of Indian descent,) and celebrated the Holy Communion, assisted by the Rev. Mr. Williams, the Rector. The Rev. J. Sweet, of St. Paul's Parish, Prince George county, was present.

On Wednesday, July 19th, the services were at St. Paul's Parish Church, Prince Frederick. Morning Prayer, to the Creed, was said by the Rev. Mr. Williams, and the remainder by the Rev. Mr. Lewin. The Bishop preached, and administered the Lord's Supper, assisted by the Rector.

In the afternoon, the Rev. Mr. Williams said Evening Prayer, the children of the Parish being catechized after the Second Lesson by the Bishop. The Rev. Mr. Sweet preached. The Bishop confirmed four persons, (three males,) addressing them as usual. The congregations, both morning and afternoon, were large; many persons spending the interval between the services in the grounds around the Church, where the revival of the old *agapae* might have been seen in the cheerful but quiet groups assembled under sundry spreading trees, partaking of the refections for which they were indebted to the forethought and hospitality of members of the parish.

On Thursday, the services were at the parish church of Christ Church Parish. The Rev. Mr. Sweet said Morning Prayer to the Creed. After the Second Lesson, the Rector received into the congregation a child privately baptized in illness. The Rev Mr. Hanson said the remainder of Morning Prayer. The Bishop preached, confirmed five persons, (four males,) and administered the Lord's Supper, assisted by the Rector. After the dismissal of the congregation, the children were catechized and addressed by the Bishop.

The afternoon and evening of this day, as previously the evening of Wednesday, were occupied by the clergy in the examination of a candidate for Holy Orders. A postulant for admission as a candidate had been examined by the Bishop on the afternoon of Tuesday.

On Friday, at the chapel of Christ Church Parish, the Rev. Mr. Hanson said Morning Prayer to the Creed, and the Rev. Mr. Williams the remainder. The Bishop preached, and celebrated the Holy Communion, assisted by the Rector. After the Benediction, the Bishop addressed the congregation, before its dispersion with reference to the services of the week, and the results to be looked for from them. After the dismissal, the children were gathered round the chancel, and first catechized by the Rector, and then briefly addressed by the Bishop.

The congregations in Christ Church Parish were both large; that on Friday the largest remembered to have been convened in the chapel.

A handsome silver paten, presented for use in the chapel of Christ Church Parish, by a few members of the parish, was employed for the first time at the Communion there.

On Wednesday, in St. Paul's Parish, arrangements were finally made by the vestry for the liquidation of debt on the Church, in order to its consecration at an early date.—*Church Times.*

KENTUCKY.—[From the Journal of the Twelfth Annual Convocation.]—No. of Clergy twenty-two.

Rev. Edward F. Berkley, Secretary, Lexington.

Mr. Lawrence P. Maury, Treasurer, Louisville.

STANDING COMMITTEE:

Rev. J. B. Gallagher, Rev. James Craik, Rev. Edward F. Berkley, Hon. William. F. Bullock, William F. Pettit.

TRUSTEES OF DIOCESAN THEOLOGICAL SEMINARY:

Rev. J. B. Gallagher, Rev. Ch. H. Page, Rev. Ed. F. Berkley, Hon. Wm. F. Bullock, D. M. Craig.

EPISCOPAL ADDRESS: *Confirmations.*—The number of Confirmations, at twenty-one different times, has been one hundred and eighteen, of which, that at Frankfort was remarkable (twelve) as being the largest ever held there.

Frankfort Parochial Schools.—Another encouraging indication of the healthy state of the Parish in Frankfort, I take great pleasure in noticing,—the free schools for the poor, sustained by the bounty of a few of its liberal and benevplent members. It is astonishing at how small a cost two institutions of the kind, for males and females, numbering about thirty each, can be sustained; about one hundred and fifty dollars for each, covering the entire expense. Next to Parochial Schools of a high order, for our own sons and daughters, where like pains con be taken with their religious training, a nobler charity can hardly be conceived! Taken up with like enthusiasm, could they not almost everywhere become equally efficient?

Shelby College.—But our main interest and our higher energies, are called for in behalf of the Institution within whose walls we are now meeting; and with whose interests most of our time and our counsels will be taken up. And where a supply of Clergy is to come from, and what will be the destiny of this Diocese, if we remit our efforts in this direction, God only knows! In answer to many prayers, may He make us wise and strong to build it up, to His honor and glory.

On this subject the Convocation passed the following resolution:

Resolved, That, whereas, it is understood, that the President and Trustees of Shelby College contemplate making an offort to raise the sum required for the purchase in Europe, of Astronomical instruments, and the enlargement of the College edifice: and it is the sense of this Convention, that the accomplishment of the design is highly important to the interests of an Institution in whose prosperity the Church is deeply concerned—it be earnestly recommended to the clergy and laity of the Protestant Episcopal Church, to co-operate by their influence and liberality, in the furtherance of this highly desirable object.

From the advertisement on the cover of the Journal we glean the following facts relative to the College, of which Rev. William J. Waller, M.D., is President.

Shelbyville, the county seat of Shelby County, is situated on the McAdamized road which connects Louisville and Frankfort, thirty miles from the former, and twenty-two from the latter place. Two lines of stage coaches pass daily through the village. It is surrounded by one of the most fertile and wealthy districts of the State: and is among the most salubrious localities in the West. Two flourishing Female Seminaries, and one Male Classical School, are located in the village. The COLLEGE EDIFICE is eligibly situated, and well adapted for the purposes of collegiate instruction; and the grounds attached to it afford ample space for the recreation and manly exercises of the students.

The Institution is finished in the Mathematical, Philosophical and Chemical departments, with an elegantly executed and extensive Apparatus. Large additions and improvements are about to be added to the College building, together with the erection of an Observatory, in which it is designed to place a very large and superior Telescope. This will present an advantage for the study of Astronomy, not enjoyed by any College in the West.

The Faculty is fully organized, and equal to all the demands of the Institution.

The Course of Study is the same as that usually pursued in the best and most thorough Colleges of the country.

The Students will not board in commons; but will be received into the families of the President and of the citizens of Shelbyville, It is believed this arrangement is better designed than any other, to secure the advantages of personal supervision, propriety of manners, dissuasives against numerous temptations, and kind attentions in sickness.

Candidates for the Ministry, of the Protestant Episcopal Church, are entitled to gratuitous instruction from the President, and access to one of the most select and extensive Theological Libraries in the Western States.

The next Convocation will be held in the Church of the Ascension, Frankfort, the last Thursday in May, 1849.

GEORGIA:—[From the Journal of the last Convention.]—No. of Clergy twenty-four. New Parishes received into union with the Convention two.

Contributions to diocesan mission, $1312.86.

The Bishop in his address speaks gratefully of the continued and increasing prosperity of his Diocese, which he attributes in part to the adhesion of the Clergy to their places of labor. In this respect Georgia is most certainly highly favored. "During the past year," says the Bishop, "no Clergyman has transferred his Canonical residence from the Diocese and but very few changes have taken place within it. Our larger Churches are, with one exception, occupied by the same Rectors who filled their pulpits at my election, and I trust the bond may continue until Death shall call away the incumbents to the rest of their Lord. Permanence in his field of labor is much more an element of ministerial success than is commonly supposed, and it should be a very important and providential development of circumstances that would induce a Minister of the Gospel to forego its advantages."

On this topic the Bishop enlarges with great force. We hope to find room for remarks another time.

Officers of the Convention.—William S. Williford, Treasurer of the Diocese, Macon.

Rev. Edward Neufville, D.D., Treasurer of the Committee on Missions. Savannah.

STANDING COMMITTEE:

Rev. Edward Neufville, D. D., Rev. Edward E. Ford, D.D., Rev. S. G. Bragg, of the Clergy. Wm. B. Bulloch, Wm. P. Hunter, Robt. M. Charlton, of the laity.

COMMITTEE ON MISSIONS:

Rev. Edward Neufville, D.D., Rev. J. A. Shanklin, of the Clergy. N. C. Munroe, W. S. Williford, L. N. Whittle, of the laity.

DELEGATES TO THE GENERAL CONVENTION.

Rev. Edward Neufville, D.D., Rev. Edward E. Ford. D. D., Rev. Seneca G. Bragg, Rev. Thomas F. Scott, of the Clergy. Thomas Potter, Esq., Hon. John M. Berrien, Nathan C. Munroe, Esq., Major Thomas M. Nelson, of the laity.

The next Convention will meet in Macon, on the Thursday after the first Monday in May, 1849.

ALABAMA: *Ordination.*—On Wednesday, July 12th, in the Church of the Nativity, Huntsville, Alabama, the Rev. Henry C. Lay, the Minister of the Parish, and the Rev. D. D. Flower, Missionary at Jacksonville, Benton county, were admitted to the Priesthood by the Bishop of the Diocese.

The candidates were presented by the Rev. J. B. T. Smith, who with the Rev. J. M. Roberston, united in the imposition of hands. The Bishop being too unwell to preach, a printed sermon of his was read by one of the brethren present.

This occasion had been expected with much interest, as Bishop McIlvaine, Otey, Elliott, and Cobbs had all engaged to hold a Convocation, together with several of their ministerial brethren. The Church was to be consecrated and the Rector instituted—

"Man proposes, but God disposes"—

None of those expected were present except Bishop Cobbs, and he arrived labouring under a severe disposition, which confined him for a week. The Ordination was as much as he could perform, and the other services are postponed until his next visit. The Bishop has recovered from his attack, and although weak commenced his journey homeward.—*Southern Churchman.*

MISSOURI.—On the 30th of June Bishop Hawks laid the corner-stone of Christ Church, Lexington. The Rev. Mr. Corbyn, of Boonville, and the Rev. Mr. Harrison, the Rector at Lexington were present and took part in the services. It is the farthest Church edifice thus far commenced in the West in this country, and commenced too under the most promising circumstances. On the Sunday morning following, (July 2d,) the Bishop gathered around him at the altar 29 communicants, and in the afternoon administered the rite of confirmation to three persons.—This is well for a beginning.—*Banner of the Cross.*

ILLINOIS: *Consecration.*—The new Episcopal Church in this city, Springfield, was yesterday consecrated to the worship and service of Almighty God, by the venerable Bishop Chase. He, with the attendant clergy, were met at the entrance of the Church, by a deputation of the vestry. From thence, they proceeded towards the Church, repeating responsively, the 24th Psalm. The consecrative service having been performed by the Bishop, Morning Prayer was read by the Rev. Mr. Safford of Rock Island, assisted in the Litany by Mr. Dresser; and an appropriate sermon delivered by Rev. Mr Worthington of Jacksonville. This was blessed by the impressive and affecting rite of confirmation, which was administered to six persons. The administration of the Lord's Supper concluded the services of the morning, the interest of which was not a little increased by the use of a new organ from the manufactory of Mr. Schwab, of Cincinnati. This instrument, which was received on Thursday night, and hence, but imperfectly tuned, is thought to promise well. In external appearance it corresponds admirably with the building which contains it—which is of stone, with tower, buttresses and battlements,—and though not in all respects conformed to the early English style, yet it is probably one of the best specimens of Gothic architecture this side of the mountains. And having been designed by a western architect, as well as executed by our own workmen, and with funds collected mostly on the spot, it may be considered highly creditable to all who have been engaged in its erection and decoration.—*Illinois Daily Journal.*

WISCONSIN.—*Convention, Nashotah, &c.*—I hasten to acquaint you with some very interesting circumstances which have recently taken place in this Diocese, and which, I know, will please you much.

The Second Annual Convention of the Diocese of Wisconsin was held at Jonesville, on the 14th June, and was full of interest in all its proceedings. Among other business, a Chief of the Oneida tribe of Indians, a man of considerable intelligence, was elected a Lay Delegate to the next General Convention. The tribe was represented by *four* of our Red Brethren at this Convention.

Before the meeting of Convention, Trinity Church, a commodious edifice recently erected at Jonesville, was consecrated to the service of Almighty God, by Bishop Kemper, who, in the course of the session, admitted the Rev W. C. Armstrong, Minister of St. Alban's Church, Lisbon, and Rev. L. W. Davis, Minister of Grace Church, Sheboygan, to the Holy Order of the Priesthood.

The former is a graduate of Nashotah, at which place Bishop Kemper, on the first Sunday after Trinity, in the chapel of the Institution, admitted Messrs. Wm. A. Leach and Martin F. Gorenson to the Sacred Order of Deacons. Morning Prayer was said by Rev. J. Johnstone, M. D.; the Lessons read by Rev. W. Adams, who, with Rev. J. Lloyd Breck, presented the candidates. The sermon, a full and clear exposition of Heb. v. 4, on "The Origin and purposes of, and the Qualifications necessary for the Ministry of the Church," was delivered by the Rev. E. G. Gear, Chaplain at Fort Snelling, St. Peter's, Iowa Territory. The Doctrine of the Apostolic Succession was treated of in all its fulness. The address to the candidates was a most impressive one, and, I trust, had its proper effect upon the crowded assemblage present on the occasion. Among the congregation were many Swedes and Norwegians, who had come from some distance to witness the Ordination of their future minister, Rev. M. F. Gorenson, who takes charge of the Parish of St. Olofs', Ashippun, and the Scandinavians at Pine Lake, formerly under the care of Rev. G. Unonius, who has removed to Manitouwoc, where a number of Swedes and Norwegians are settled.

Rev. W. A. Leach has been appointed by the Bishop to the charge of a Parish at Keokuk, in the South-eastern portion of Iowa, having a population of about 2000 persons.

On the 7th, 8th, and 9th of June, the Ember examinations for candidateship were held at the Nashotah Mission. when seven young men were examined, and on the 15th inst. admitted as candidates for Holy Orders. The examinations were most strict, and thorough in every respect, and were satisfactorily sustained by this new body of candidates.

At the same time the Junior Academical Classes were examined, and fully proved, along with the examinations for candidateship, the excellent training which is exercised at the Nashotah Mission.

Having thus stated some brief particulars, let me further state the establishment of the Parochial School under the care of this Mission.

This School now numbers about *fifty* pupils, where are taught, besides the ordinary branches of an English education, the Latin Language and Vocal Music. The children are to be instructed in chanting, and will in time form an excellent choir: their sweet voices assisting in the services of the sanctuary. Many of the pupils are from a distance; the most, however, live in the vicinity of the school. The school-house is of brick, with a peaked roof, surrounded by battlements, in the early English style of architecture, and over the entrance surmounted by a cupola, in which is fixed a *steel* bell, the clear tones of which can be heard for some miles.

There are quarterly examinations held at the school, when the parents are present. Two such have been held, the results of which were to strengthen the confidence of parents and others in the system pursued at the school.

Nashotah then does not neglect the lambs of Christ's flock, but by this her Parochial School trains them up in the love and service of their gracious Master. Her system throughout is one which is calculated to promote vast influence for the Church in this growing land. The Missionaries which she sends forth are *trained* to the work before them in the full sense of the word, and, had she the means (which may God dispose the hearts of the faithful to supply her with) many might be received by her who fail of means for themselves. Seven years has she been established, and what are the fruits?

Ask southern and middle Wisconsin how her parishes were formed,—how the large body of Scandinavians were brought into the Church—by whom the Gospel preached and the Sacraments administered—their little ones cared for, and all the offices of religious exercise, and they will with one accord point to Nashotah as the source, from whence, by the assistance of the Holy Spirit, they were encouraged in their endeavors to walk in "the old paths." She has within three years furnished *nine* clergy to this Diocese, and has now *nine* candidates for Holy Orders, besides fifteen young men preparing for candidateship.

In connection with the facts which I have related to yon respecting the Nashotah Mission, I would only add, that at this time I understand funds are much needed for the erection of a building for a Professor, and as a very interesting feature, the building is to be of brick from the brick yard of the Institution, and the carpenter work to be furnished by its Carpentering Committee, having at its head an excellent master mechanic.

[*Correspondent of the Banner of the Cross.*

Died,

On Monday morning, 24th inst., after a lingering illness, ANN, wife of JOSEPH BENEDICT.

Her remains were interred at North Salem on the following day.

Clerical Changes

The Rev. Alfred M. Loutrel, of New York, has received and accepted a call to the Rectorship of St. Paul's Church, Columbus, Ohio, vacant by the resignation of the Rev. H. L. Richards, on account of ill health—and has entered upon his duties.

To Correspondents.

"E. M. P. W.," "A Humble Layman," and "R. C." are crowded out this week, but shall appear in our next.

"D." is laid aside, agreeably with the request of the author.

☞ We are again reluctantly compelled to postpone the publication of the letters from the May number of THE EVERGREEN—to which reference was made in our last; but will make room for them next week.

Notices.

A CARD.

FRANK WILLS, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

New York Bible and Common Prayer Book Society.—A Regular Meeting of the Board of Managers will be held at their Depository, No. 20 John street, on Tuesday next, the 8th inst., at 5 o'clock, P. M. WILLIAM H. BELL,
New York, August 5, 1848. Recording Sec'y.

Protestant Episcopal Tract Society.—The Regular Meeting of the Board of Trustees will be held at their Depository, 30 John street, on Tuesday next, the 8th inst., at half-past 5 o'clock. P. M. D. HUBBELL HOYT, Sec'y.
New York, August 5, 1848.

☞ The Society has recently published the following Tracts:

No. 192—Scripture Compared with Scripture,	18 pages.	
" 193—A Christian's Duty towards God,	22	"
" 194—Instructions for them that come to be Confirmed,	18	"
" 195—Essay on the Church, by Jones of Nayland,	38	"
" 196—The Scripture Argument for the Lord's Day,	22	"

PREMIUM TRACT.

The Association for Improving the Condition of the Poor, desiring a Tract calculated to promote provident habits, economy, and good management among the laboring classes, has authorized the undersigned to offer, for the best production on these subjects, a premium of Fifty Dollars. It should have prominently in view the fluctuations in the demand for manual and mechanical labor, at different seasons, in large cities, and not exceed 12 pages, 12mo. A narrative Tract, in simple style, will have the preference.

Manuscripts in an envelope, containing the writer's name, &c., will be received until November 1st. Address the undersigned, No. 140 Grand street, New York.

R. M. HARTLEY, Secretary.
New York, August 5, 1848.—4t

Banvard's Panorama.—We understand that Mr. Banvard has just finished a beautiful Panorama of the Missouri River, which opened to the public on Wednesday last, in conjunction with the Mississippi. The two rivers combined, represent a country of twenty-three hundred miles, from New Orleans to the mouth of the Missouri. thence up to the Yellow Stone, near the Rocky Mountains, covering a vast extent of canvass, and being by far the largest painting ever produced by man. This addition will form an unexpected feature, and will draw thousands to view it, who have visited the former painting; and we would advise all strangers visiting the city to view this mammoth work.—*Morning Star.*

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, August 27, at Louisville, confirmation, 10½, A. M.
Tuesday, August 29, at Walton, confirmation, 3, P. M.
Wednesday, August 30, at Delhi, confirmation, 3, P. M.
Thursday, August 31, at Hobart, confirmation, 3, P. M.
Friday, September 1, at Prattsville, confirmation, 3, P. M.
Saturday, September 2, at Windham, confirmation, 10, A. M.
Saturday, September 2, at Cairo, confirmation, 3, P. M.
Sunday, September 3, at Oakhill, confirmation, 10½, A. M.
Monday, September 4, at Rensselaerville, confirmation, 10½, A. M.
Tuesday, September 5, at Glenville, confirmation, 10½ A. M.
Wednesday, September 6, at Athens, confirmation, 10½, A. M.
Thursday, September 7, at Esopus, confirmation, 10½, A. M.
Friday, September 8, at Clinton, consecration, 10½, A. M.
Sunday, September 10, at Marlborough, confirmation, 10½, A. M.
Monday, September 11, at Walden, confirmation, 10½, A. M.
Tuesday, September 12, South Middleton, consecration, 10½, A. M.
Wednesday, September 13, at Goshen, confirmation, 10½, A. M.
Thursday, September 14, at New Windsor, consecration, 10½, A. M.
Friday, September 15, at Port Edward, consecration, 11, A. M.
Saturday, September 16, at Whitehall, confirmation, 10½, A. M.
Sunday, September 17, at Ticonderoga, confirmation 10½, A. M.
Monday, September 18, at West Point, confirmation, 10½, A M.
Tuesday, September 19, at Plattsburgh, confirmation, 10½, A. M.
Thursday, September 21, at Malone, consecration, 10½, A. M.
Friday, September 22, at Ogdensburgh, confirmation, 7 P. M.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.
July 15, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 25th ult., the Treasurer has received the following contributions:

From St Andrew's ch, Hartford, Ct, 2; Mr R H Randolph, New Orleans, La, 10; Ch at Carmansville, N Y, 5 48; St Andrew's, Harlem, N Y, 12; Woodville, Miss, Missionary station, 15 55. Total, $45 03.

THOMAS N. STANFORD, Treas.,
New York, August 1, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 25th ult:

From Mrs R H Thurston, Ch of Ascension, N Y, for ed. China. 12 50; Mrs R H Randolph, New Orleans, for Constantinople, 3; Trinity ch, Newark, N J, 26 64; family mite box, 3; Miss C L, St George's ch, N Y, for ed. of a child, China, 25. Total, $67 74.

J. SMYTH ROGERS, Treas.,
New York, August 1, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 25th ult:

From St John's ch, Cold Spring Harbor, L I, Rev David Brown, rector, 5 32; from an individual of St Paul's ch, Sing Sing, 1; Miss Ritter, donation, 5. Total, $11 32.

Donations and subscriptions thankfully received by
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New York, August 1, 1848.

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Aug. 5th, 1848.

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L. M. Hoffman, Esq., J H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall. Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. March 25—tf

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July 8—3m

Selected Matter.

THE PRIMACY OF THE BISHOP OF ROME.

BY REV. S. F. JARVIS, D.D., LL.D.

The Primacy of the Apostolic See Vindicated, by Francis Patrick Kenrick, *Bishop of Philadelphia.* pp.488. 8vo. 1845.

III.

[Concluded.]

If half the testimony which the ancients give to St. James, had been given to St. Peter, we should never have heard the last of it. If St. Peter, and not St. James had been our Lord's brother, a scion of the royal stock of David, and related by blood to the family of Aaron; if it had been said of him, that "he first received the chair of the Episcopate," and that "to him first the Lord confided his throne upon earth;" if that throne had been established, not in Jerusalem, but in Rome, the imperial city; the glorious testimony of Epiphanius, would have ben trumpeted to the world's end. But alas! it was St. James, and not St. Peter; and he is named *first* in the consecration of Linus, and spoke *last* in the council of Jerusalem. "There was no pride in the Church," exclaims St. Chrysostom, "but great was its good order. Behold, after Peter, Paul speaks and no one interrupts him. James waits patiently and does not leap upon his feet; *for it was he to whom the government was confided.* John says nothing. The other Apostles speak nothing; but are silent, yet not moved with indignation; [alluding here to St. Matthew xx, 24.] Thus pure was their soul from vain glory. . . . . 'After they had held their peace,' it is said, 'James answered saying—Simeon hath declared, &c.' Peter spake at the beginning more vehemently; James, more mildly. *Thus it always becomes him to do who is in great authority;* to leave the more burdensome things to others, while he himself utters the language of moderation. (*St. J. Chrys. Op. ed. Montf. Tom.* ix, p. 255.) St. Chrysostom had just before observed (p. 253,) that St. James was *Bishop of the Church in Jerusalem, and* THEREFORE *spoke last.*

That council was held in the seventh year of Claudius, or A. D. 46, (Gal. ii, 1); and four years after, in the eleventh of Claudius, St. Paul arrived for the first time at Corinth, in the summer of A. D. 50. In that year the controversy concerning the Mosaic law had occasioned such tumults at Rome, that the Jewish Christians, equaly with the unbelievers, were banished by the Emperor. Linus, of course, was banished with the rest, and was, therefore, sent upon some other mission. At the time of the council it had been agreed upon that St. Peter with St. James and St. John should confine their ministrations chiefly to the Jews; while St. Paul and St. Barnabas should go to the heathen. Accordingly St. Peter went to Antioch, and there, for a time, ate with the Gentiles; but when certain persons came from St. James of Jerusalem, who were zealous for the law, they induced St. Peter and St. Barnabas to separate from the Gentile Christians. This occasioned the public and severe rebuke of St. Peter, given by St. Paul, which, if he were Primate, he seems to have received with great meekness. (Gal. ii, 7—16.) After this time he appears to have traveled among the Jews of the dispersion in the upper coasts of Asia Minor. Many of these may have been the Jewish Christians of Rome, then in exile. "The strangers (παρεπιδήμοις διασπορᾶς) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," (1 Pet. i, 1.) were sojourning Jews. It is a cognate expression to the ἐπιδημοῦντες in Acts ii, 10, and properly means, as Schleusner well observes, not strangers, but foreigners dwelling for some time in a place.

St. Paul, in the meanwhile, having parted from Barnabas and taken Silas with him, and having passed through Syria and Cilicia, and thence into Lycaonia, Phrygia and Galatia, was restrained by the Holy Ghost from going into Asia and Bithynia, probably because those provinces were then included in the mission of St. Peter, and perhaps of Linus. Acts xv, 40, xvi, 7.) He therefore went by divine direction into Macedonia, with Silas and Timotheus, and thence, leaving them at Berea, passed through Athens to Corinth. (Acts xvi, 9, xviii, 1.) The Latin catalogues assert that Anencletus, the second Bishop of Rome, was a Gentile, and a native of Athens. If so, he may have been one of St. Paul's earliest converts in that city, and may have been sent by him to Rome some years after. But as we know nothing of him except his name, we presume not to offer conjectures, which are mere inventions, disguised under the garb of history. We therefore proceed to glean from the Acts, compared with St. Paul's own writings, the dates of his Epistles to the Corinthians and Romans.

The Apostle must have left Corinth in the Spring of A. D. 52. He therefore merely touched at Ephesus, that he might keep the Passover at Jerusalem; that feast falling on the first of April, in that year. (Acts xviii, 1, 23.) During this time Apollos came to Ephesus, where he was instructed by Aquila and Priscilla, and was finally sent to Corinth. (Acts xviii, 24, 28.) While Apollos was at Corinth, St. Paul returned to Ephesus; and after preaching three months in the Synagogue, continued two years more to teach in the school of Tyrannus. (Acts xix, 1, 20.) As we believe with Macknight, that he wrote his first Epistle to the Corinthians a little while before the riot of Demetrius, we place the date of that Epistle about the time of the Passover, or April 17, A. D. 56, in the third year of Nero. Let the reader now look back to the testimony of Dionysius, Bishop of Corinth, and he will see that St. Peter must have been at Corinth after St. Paul left it and even after Apollos had been there; that is within the last three years before the Epistle was written, or from the first to the third year of Nero. Of this, as as we have already observed, there is not the least mention in the Acts; but it must be inferred from St. Paul's incidental mention of him, 1 Cor. i, 12, and ix, 5. The testimony of Dionysius is conclusive as to the fact that St. Peter, as well as St. Paul, planted the Church at Corinth.

The riot of Demetrius caused St. Paul to leave Ephesus earlier than he had intended, or before Pentecost, (1 Cor. xvi, 8,) which fell that year in June. By his own account, he went into Macedonia, whence he wrote his second Epistle to prepare the Corinthians for his coming. He then went over all those parts, (Acts xx, 2,) that is Macedonia and Thrace, and even extended his preaching into Illyricum, (Rom. xv, 19,) before "he came into Greece." One purpose of his visit in Greece was to receive the collections made for the poor and suffering Christians in Judea, (2 Cor. ix, 3, 5,) which, as he afterwards told the Romans, (Rom. xv, 25,) he was about to carry himself to Jerusalem. There can be no doubt then that he must have written the Epistle to the Romans from Corinth during the winter of A. D. 56, 57, in the third or fourth month of the fourth year of the Emperor Nero. From an expression of St. Paul in Acts xix, 21, we infer that a little before the riot of Demetrius, that is, early in A. D. 56, the Roman Jews had returned from their banishment; for he says that after visiting Macedonia and Achaia, and going with the amount of their offertory to Jerusalem, he "*must also* see Rome." This neither he nor St. Peter could have done as long as his nation were in the banishment imposed by Claudius; and after the death of that Emperor, some time must have elapsed before they could return. But the Epistle to the Roman Church being written in the early part of the fourth year of Nero, and the faith of its members being then spoken of throughout the whole world, (Rom. i, 8,) we may conclude that their conduct during their exile, and their recent restoration, had thus made them the subject of general attention and remark. The very absence of all Apostolical authority must have made St. Paul the more anxious to go to Rome, that he might "impart unto" them "some spiritual gift, to the end" they might "be established." (Rom. i, 11.) Certain it is, that neither St. Peter, nor Linus, nor Anencletus, are mentioned in the salutations to the Roman Christians at the close of the Epistle. The inference seems almost necessary that they were not in Rome in the winter of A. D. 56–7; and hence the Apostle was the more solicitous to be in Rome himself. For the banishment of the Roman Jews had grown out of the contentions respecting the law of Moses, and the necessity of its observance by the Gentiles. The very object of the Epistle, then, was to settle the minds, both of the Jewish and Gentile members of the Roman Church, on this great subject, and prevent the recurrence of those feuds which had occasioned so great a calamity. Owing to the circumstances detailed in the last eight chapters of the Acts, St. Paul did not arrive in Rome earlier than May or June, A. D. 60. This may easily be computed. The arrest of St. Paul at Jerusalem, probably took place during the Feast of Tabernacles; for we think he could scarcely have arrived by Pentecost, which he intended to do, "if possible." (Acts xx, 16.) But whether he did or not, the various events recorded, and the two years spent in prison at Cæsarea, occupy the whole period till the winter of A. D. 59, 60. His passage recorded in the twenty-seventh chapter of the Acts was in the winter, and he spent more than three months in Malta. At Rome he "dwelt two whole years in his own hired house" before his cause was tried, and he was acquitted by the Emperor; and this bringr us to the year 62, which, until October 14th, was the ninth year of Nero. During all this time not a word is said by St. Luke concerning St. Peter; and hence we are forced to infer that his arrival in Rome was after the period to which St. Luke limited his history.

St. Paul, then, and Timothy also, (Heb. xiii, 23,) were finally liberated in the ninth year of Nero; and from some part of Italy, where they both were, he wrote his Epistle to the Hebrews. After this, it is supposed that he accomplished the design which he had spoken of to the Romans of going into Spain; and having there planted the gospel, he visited Crete, where he constituted Titus the Bishop of the first See, and left to him the work of evangelizing the whole Island. His last visit to the Church of Corinth must have taken place at this time; and there he must have been joined by St. Peter, who, according to the testimony of Dionysius, accompanied him into Italy—both these eminent Apostles harmoniously preaching together the one Gospel of Jesus Christ.

In the tenth year of Nero, as we have already said, happened the conflagration of Rome, which led to the first general persecution of the Christians. St. Paul was therefore absent, and St. Peter had not yet arrived. Anencletus, who may have been sent to Rome as the Bishop of that See *after* the Epistle to the Romans was written, A. D. 57, may also have been among the first victims of Nero's atrocity in the eleventh year of his reign, A. D. 64. The Liber Pontificalis makes the length of his Episcopate six years, two months, and seven days. We lay no stress upon these dates, for the Latin Catalogues are very discordant; but our readers must see that we are fully borne out in our very conjectures.

On the arrival of St. Peter and St. Paul in Rome, both were apprehended and put in prison. During this confinement, and with the prospect of death before their eyes, the last memorials of their unshaken faith and love flowed from their pens. "I think it meet," says St. Peter in his second Epistle, "as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me," (2 Pet. i, 13, 14.) "I am now ready to be offered," says St. Paul to Timothy, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. iv, 6, 7.) In the same Epistle, he sends the salutation of *Linus*, which shows that the latter was then living and at Rome; probably in the same prison, and ready to seal his testimony with his blood. After the crown of martyrdom bestowed on the first two Bishops of Rome, Clemens was raised to that dignity by St. Peter, doubtless with the approbation, if not the presence and assistance of St. Paul. The Catalogues are nearly unanimous in giving to his Episcopate nine years, two months, and ten or twelve days; and this brings the Roman succession down from the Consulship of Fonteius Capito and Rufus to that of Vespasian VII, and Titus V, or from A. D. 66 to A. D. 75. The whole difficulty of the Roman succession has sprung from the disturbance occasioned by the attempt to make St. Peter resident at Rome as the Bishop of that See.

We observed, at the outset, that Dr. Kenrick's argument is wholly *a priori*. He assumes what we have attempted to disprove. If we are right, and that we leave for our readers to judge, his whole argument falls of course. Any one who will carefully examine his allegations and trace out his authorities, will see that he presumes upon the ignorance and prejudices of the persons for whom he writes. He has either taken his quotations at second hand, and is therefore superficial; or he has suppressed the truth, and is therefore dishonest. We are content to leave him upon either horn of this dilemma; but for the sake of our readers we will resume the subject in another number, in order to show that the Primacy of Rome was founded neither upon the Scriptures, nor upon the testimony of the Church down to the first half of the fifth century. The argument from the Scriptures is of much later growth. Like all other sects who depart from Catholic truth and order, they of the Papal Communion have ingeniously perverted the meaning of the Bible, and by forced interpretations have made it speak a language conformable to their wishes. Such has been especially their interpretation of "Thou art Peter," and "Feed my Sheep." Dr. Barrow has long ago exposed the futility of their inferences from these famous texts, by showing the sense in which they were understood by the Catholic Bishops and Presbyters, so late as the fourth and fifth centuries. Let our readers carefully study his immortal work on the Papal supremacy, and then they may safely read the specious volume of Dr. Kenrick. For our clergy we would recommend a still more untrammelled and loftier method. We would entreat them to go back to the sources from which Barrow himself drew, the venerable writers of the ancient Church. Study them as he and the men of his age did, and they will see with their own eyes how to distinguish Catholic truth from Roman error.

S. F. J.

[From the Evergreen for April.]

THE SEPULCHRE IN THE GARDEN.

Extremes were continually meeting in the life of Christ; and in perfect consistency, they met also in his death. He was born in the beauty and helplessness of infancy in a stable, and yet with the rights and prerogatives of a king. He lived, as is presumed, until the commencement of his ministry, a life of toil, but with comfort and consolations, which, because they are spiritual, wealth and luxury can never bestow. And when he openly proclaimed himself, and urged forward his cause, though he had trials such as the united strength of all mortals could not endure—though rejected and persecuted by his own people, and scorned and scoffed at by many of other nations—he had his reward in the pure attachment of the few who were almost constantly with him and sought no better occupation than to hear his words and do his will. Even when his chosen and trusted little band forsook him, and his darkest hour came with almost a shroud for his spirit and a pall for his soul, the contrasting excellence of his lot was with him, inasmuch as he could think, that though unheard of sufferings were crowded upon him with irresistible weight, and in hideous and disgusting forms, his anguish was to serve the ends of at once justice and mercy, and like his forerunner, and with far more efficacy, "To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

The same contrast and the same combination of extremes, continued even after his death: for "In the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.—There laid they Jesus." The garden and the grave fitly represented all he had enjoyed and endured, and therefore were they worthily placed in connexion at the close of a career, which, while it was radiant with light to a world lost in the terrible darkness of sin, was to him who ran it, a succession of gentle rays and intervals of appalling gloom.

And if such was the case with him, why should christians expect anything better?

"The disciple is not above his master nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord."

We must therefore look for the same vicissitudes—reaching to not a thousandth part of the same extent, but nevertheless the same in kind—the same in combination of sadness and joy, and light and darkness. In other words, throughout our pilgrimage on earth, we must calculate upon finding that wherever there is appointed unto us a garden, there is in the garden a sepulchre.

Such a calculation is a safe one. It cannot disappoint us. What is the experience of every day but the union of pain and pleasure? What suffering is utterly devoid of good? what enjoyment without its evil? What incident when thoroughly analyzed, is not discovered to be an amalgam of both? Fatigue, exposure, and often worse consequences, are united with pleasure: and no trade or occupation, however successful, but has its losses conjoined with its profits.

With respect to life and death, this union is peculiarly striking. The living are constantly united to the dying: survivors are scarcely ever without either the stiffened remains of their dead, or some sable or other tokens that they have not now in this world all who have been made unto them specially dear in the bonds of friendship or ties of kindred.

Constant as the revolution of the earth upon its axis, is the succession of such visitations; and nearly as frequent as we travel in our orbit round the sun, does almost every family whose members are not extremely few, lament an invasion which causes some one to exclaim:

"Keep silence, daughter of frivolity, for Death is in that chamber!
Startle not with echoing sound the strangely solemn peace.
Death is here in spirit, watcher of a marble corpse;
That eye is fixed, that heart is still, how dreadful in its stillness!
Death, new tenant of the house, pervadeth all the fabric;
He waiteth at the head, and standeth at the feet, and hideth in the caverns of the breast:
Death, subtle leech, hath anatomized soul from body,
Dissecting well in every nerve its spirit from its substance;
Death, rigid lord, hath claimed the heriot clay,
While joyously the youthful soul hath gone to take his heritage;
Death, cold us'rer, hath seized his bonded debtor;
Death, savage despot, hath caught his bonded serf;
Death, blind foe, wreaketh petty vengeance on the flesh;
Death, fell cannibal, gloateth on his victim,
And carrieth it with him to the grave, that dismal banquet-hall.
Where in full state the Royal Goul holdeth secret orgies."

Tupper's Proverbial Philosophy, p. 192.

So it is that just as spots are frequently seen upon the broad and bright surface of the moon, do these dark shades cast themselves over human fortunes. So it is that even when we are revelling in what seems the fair garden of life, we stumble over an opening tomb and discover, sometimes to our amazement, and always to our horror, that in our garden thery is a sepulchre.

* * * * * * * *

In two instances lately have infants been removed from the domestic garden they were so well fitted to adorn. The little nooks they filled were just adapted to display the grace and symmetry of their respective forms; and there with faces turned as constantly towards innocence, as their floral emblems in the field are said to turn themselves toward the sun, they caught the rays of happiness which were reflected from the countenances of their parents and other friends, and returned a rich compensation in sending back the cheerful arrangement of social colors (so to speak) which they were calculated to display.

Perhaps it was simply because they were children; perhaps it was because they were children of peculiar promise: perhaps it was because they were endowed with more of the power to win affection and hold it too than infants generally possess: it matters little what the reason was, the fact is certain—they were tenderly beloved. It seemed as if attention to them could not be misapplied; and it seemed as if they knew it too: for all the while, they laid claims to care and thought which were positively extravagant, and yet so great appeared their value that every claim was allowed as soon as it was made. Their relatives were happy to anticipate their wishes. And so in constant exactions on the one part, and as constant acquiesence on the other, passed the pleasant hours. Then were those families in danger of even idolatry—so ardently did they regard those dear treasures—so exceeding precious seemed those beauteous buds. Had they been asked to spare from the garden of their cherished circles, some token for the purer atmosphere and better air of Paradise, their little ones would certainly not have been the *first* surrendered. They would have desired a little longer, and yet a little longer still, to be familiar with the free and merry laugh, the uncounterfeited smiles, the few but expressive words, and the unrestrained and agile movements which so often they had contemplated with delight, and which, though they were *always* beholding them, ever had a new interest in their eyes. But their garden was not filled alone with flowers. It had its thorns. It had even that which was worse than these. There was in its very fairest portion a sepulchre, none the less an object of dislike because it was surrounded with fair and sweet and oderiferous plants. Well, the time had come when things should alter: for even gardens have their changes. The sepulchre was opened—opened to receive those very infants—those rare and precious flowerets on which parents and others doted even to adoration. The tomb has closed! and though there are many other choice plants around it, in the view of those most concerned, those now shut up within are by far the most valuable, certainly they most were prized.

There were two other cases in which though the parties had entered into the engagements of wedded life, they were yet young. There were many things to bind them to their friends. Much that they had promised in earlier years had been revealed in full perfection. And had the revelation been less perfect, perhaps it had been all the same; for friends will see only virtues in those they love, and the partiality of relatives, by a free and more than charitable allowance, compensates for the absence of many excellences by the supposition that they exist though they see them not. I say not that it was so in the cases to which our attention is now directed. I speak only of a general fact. In the instances to which I am referring, there were the usual closely binding ties. There were in the one case, the husband, the father, sisters and many friends; in the other, a wife and children, and father and brothers, and others in more or less remote connexion—all of whom, through habit, and doubtless for some stronger reasons, were dependent for happiness, it may be for their *comfort* even upon those on whose countenaces they cannot in this life look again. In the circles in which they moved they had recognized and important places. The places now are vacant. The occupants have disappeared. The garden in which they were reared, had its sepulchre. It was opened, and they are gone. The tomb holds them in its cold enclosure.

* * * * * * * *

Remember mourners, the comforts of the resurrection. They who have gone before you to the grave will not always continue in it. They will be restored just as certainly as spring always follows winter; or as plants which in the season of frosts and of snow withhold their freshness and seem to die, but when more genial days come around, again shoot forth their buds of promise. For it is true that, "Dust to dust," the human body

"Mingles well among the sacred soil:
It is scattered by the winds, it is wafted by the waves, it mixeth with herbs and cattle,
But God hath watched those morsels, and hath guided them in care:
Each waiting soul must claim his own, when the archangel soundeth,
And all the fields, and all the hills, shall move a mass of life;
Bodies numberless crowding on the land and covering the trampled sea,
Darkening the air precipitate, and gathered scathless from the fire;
The Himalayan peaks shall yield their charge, and the desolate steppes of Siberia,
The Maelstrom disengulf its spoil, and the iceberg manumit its captive.
All shall teem with life, the converging fragments of humanity,
Till every conscious essence greet his individual frame;
For in some dignified similitude, alike, yet different in glory,
This body shall be shaped anew, fit dwelling for the soul:
The hovel hath grown to a palace, the bulb hath burst into a flower,
Matter hath put on incorruption, and is at peace with spirit."

Tupper p. 192.

Here then is the consolation to which all should turn. Death cannot last forever. His reign will one day terminate: then, like every other empire, will his mighty one have its turn of decay. And when that happens, we shall see and know our friends. And that we may make sure of that delightful end, let us lay hold upon the cross and ever keep ourselves by it. Let us even in the greatest sorrows—strive to love him from whom bereavements come, and in the only way—that of piety which constantly hears the voice from heaven,—find after the dreadful storm, a precious calm—

"Even such an awful soothing calm
We sometimes see alight
On christian mourners, while they wait,
In silence by some church yard gate,
Their summons to the holy rite.

And such the tones of love which break
The stillness of that hour,
Quelling th' embitter'd spirit's strife—
"The Resurrection and the life,
"Am I: believe, and die no more."

Unchanged that voice—and tho' not yet
The dead sit up and speak.
Answering its call; we gladlier rest
Our darlings on earth's quiet breast,
And our hearts feel they must not break.

Far better they should sleep awhile,
Within the Church's shade,
Nor wake, until new heaven, new earth,
Meet for their new immortal birth,
For their abiding place be made,

Than wander back to life, and lean
On our frail love once more.
'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our store.

Then pass ye mourners, cheerly on,
Through prayer, unto the tomb,
Still, as ye watch life's falling leaf,
Gathering from every loss and grief
Hope of new spring and endless home.

Then cheerly to your work again,
With hearts new brac'd and set,
To run, untir'd, love's blessed race,
As meet for those who, face to face,
Over the grave their Lord have met."

Keble Christian Year, p. 383-8

R. C.

From The Irish Ecclesiastical Journal.

THE IRISH CONVOCATION.

For 130 years the English Church has been deprived of its powers of self-government, and left exposed to the effects of outward hostility and inward division. While every other religious body in the country is allowed to manage its own affairs,—while Romanists, Presbyterians, Methodists, and sectarians of all classes, meet as they please in conference and synod, and frame regulations for the security and advancement of their respective systems,—while the relations of the Church are becoming more complicated, and her difficulties on every side increasing,—while the huge masses of society with which she has to cope are growing more godless and ungovernable,—amid such circumstances, demanding the fullest concentration of her energies and the freest use of her resources, the English Church alone remains condemned to silence and inaction. She cannot put forth a single Canon or frame the simplest regulation or even take counsel with herself upon the distracting difficulties with which she is surrounded.

Of late, however, there have been many indications of an approaching change. All parties in the Church, indeed, seem to have been long agreed in their views of the injustice and injury which she suffers by the suspension of these rights; but there has been considerable difference of opinion as to the prudence of seeking their restoration at the present time. Upon this latter point there is now a growing prospect of unanimity. In the address of the English Convocation, presented to the Queen on the 17th of June, is to be found the following significant passage, expressing the sentiments of the archbishop, bishops, and clergy of the province of Canterbury:

"If on any occasion it should be your Majesty's pleasure, *as we earnestly pray it may be*, to require the advice of this Synod in devising means for increasing the efficiency of the Church, it will be our humble endeavor to conduct our deliberations with moderation and prudence, with a becoming zeal for the truth of our holy religion, tempered by a constant regard for peace and charity."

But we have been led to notice this subject chiefly from its intimate bearing upon the interest of our own Church. The probability of a revival of Convocation in England at once gives rise to an important inquiry respecting the position in which the Irish Church would then be placed, and the course it might be required to adopt. Hitherto the general question of the restoration of a Church government has not attracted much attention in this country. Various reasons may be assigned for this. In England the Convocation has preserved the formality of a periodical meeting, and this ceremony, apparently useless, contributes, nevertheless, to keep alive the Church's claims. In Ireland, on the contrary even the form has been neglected, and with it the very notion of an Irish Convocation seems to have faded from the public mind. The destruction or disappearance of our convocational records has had a similar effect. The records of the Irish Convocation which are known to exist are but few in number, and have never been published.—Moreover, the great and practical difficulties by which the Irish clergy are surrounded, although calculated in one respect to suggest the necessity of an organized government, are not of a kind to allow much leasure for inquiring how such a government may be reformed or restored. Many persons would also regard with apprehension the revival of an assembly possessed of authority to pronounce upon the controversies which agitate the Church, while others shirnk from *any* change or anything that looks like change, preferring positive to possible ills.

But the aspect which this question is beginning to assume in England may soon force the consideration of it in a very practical shape upon the attention of our own Church. Whenever the rights of the English Church are restored, with whatever materials, and under any disadvantages, the case of the Irish Convocation must at once come under consideration. It is with such a contingency in view, therefore, that we are now induced to draw the attention of readers to the subject.

At present we shall confine ourselves to the illustration of a single fact in the history of our Convocation, and show that the chief impediment which prevents the English Convocation from assembling for synodical purposes has no existence in this country.

Until the year 1533 the English Church had enjoyed very extensive powers of self-government. Archbishops might assemble their provincial Synods, bishops their diocesan Synods, and even the Convocation summoned by the royal writ might be continued or dissolved by ecclesiastical authority as a Church Synod when the business of the crown had been disposed of. In that year, however, a great change was effected. Henry VIII., having first completely tamed the clergy by the threat of an indictment under the Act of Præmunire for their previous recognition of the Pope's authority, succeeded in obtaining from them a formal surrender of all their synodical rights. The submission of the clergy was at once imbodied in the Act of Submission (25 Hen. VIII. c. 19), a measure which entirely revolutionized the character of the English Convocation, and deprived it thenceforth of all power of acting independently of the crown. It is under this Act that its functions are at present suspended.

The following is the passage which deals with the case of Convocation:

"Be it therefore now enacted by authority of this present Parliament, according to the said submission and petition of the said clergy, that they nor any of them, from henceforth, shall presume to attempt, allege, claim, or put in ure any constitutions, or ordinances provincial, or synodals, or any other canons, nor shall enact, promulge, or execute any such canons, constitutions, or ordinances provincial, by whatsoever name or names they may be called, in their convocations time coming, which alway shall be assembled by authority of the king's writ, unless the same clergy may have the king's most royal assent and license to make, promulge, and execute such canons, constitutions, and ordinances provincial or synodal, upon pain of every one of the said clergy doing contrary to this Act, and being thereof convict, to suffer imprisonment and make fine at the king's will."

Such, then, is the law under which the English Church remains bound to this day.

Now the fact respecting the liberties of our own Church, to which we have referred, is simply this. The Act 25 Hen. VIII. c. 19, was altogether an English measure, and never had any force in this country. The Irish clergy made no surrender of their rights to the Crown, nor did any measure of the same tenor with the Act of Submission ever pass the Irish Legislature.*

The importance of this fact may be placed in a clearer light if we enumerate the several particulars in which the liberty of the English Church is abridged by the Act of Submission. The framers of this iron measure were determined that it should not be their fault if the freedom of the Church was not finally extinguised. Accordingly it has been decided that, under this Statute,

1. A Convocation cannot assemble without the assent of the king.
2. When assembled, it cannot proceed to make any new Canons without the king's license, which is distinct from the permission to assemble.
3. Having agreed upon any Canons under the royal license, yet these are of no force until confirmed by the sovereign.
4. Even with the royal assent, no Canon can be executed but with these limitations: (1) that it be not against the prerogative of the Crown; nor (2) against the common law; nor (3) against any statute law; nor (4) against any custom of the realm.

It must be observed, too, that as the term Convocation is understood to include all synodical assemblies, these, as regards ecclesiastical authority, have been abolished in England, and can now meet only under the conditions specified in the Act.

Thus the Church of Ireland, which has been so often taunted as a mere creature of the State, and its reformation especially stigmatized as a piece of unredeemed Erastianism, has yet been enabled, under Divine Providence, to preserve rights of self-government, of which the English Church made an entire and unconditional surrender to the civil power. So far as the restraint under which the latter suffers is occasioned by the Act of Submission, the Church in this country is altogether free.

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* It is strange enough that so remarkable a fact should have been generally overlooked. There is no allusion to it even in Bishop Mant's valuable volumes.

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